DOCUMENT RESUME

ED 175 789 SO 011 957

AUTHOR Smith, Gary R.
TITLE Made in USA: Project Ethnic Heritage: Activity and Discussion Guide.
INSTITUTION Denver Univ., Colo. Center for Teaching International Relations.
SPONS AGENCY Office of Education (DHEW), Washington, D.C.
PUB DATE 7[illegible]
NOTE 70p.; Handouts 16-22 on pages 57-65 may not reproduce clearly in paper copy due to small print size of original document
AVAILABLE FROM American Field Service International, Domestic Programs, 313 East 43rd Street, New York, New York 10017 ($5.00)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS Adult Education; Background; *Cultural Background; Ethnic Groups; *Ethnicity; Ethnic Origins; Ethnic Relations; *Ethnic Studies; Global Approach; Instructional Materials; *Learning Activities; Minority Groups; Secondary Education; Units of Study
IDENTIFIERS Ethnic Heritage Studies Program Act

ABSTRACT

The teaching guide suggests a variety of discussion and activity strategies relating to ethnicity for secondary and continuing education students. Objectives include helping people understand the nature and significance of their own heritage as well as that of each ethnic group, and encouraging participants to realize and deal with the impact ethnicity has upon their relationships with others. The document is divided into four self-contained units. Unit I outlines the purposes of the project and uses a filmstrip/cassette entitled "Made in the USA: Project Ethnic Heritage." Unit II offers participants an opportunity to investigate their own ethnic backgrounds through developing a family tree, interviewing relatives, and listing traditions and family folklore. Unit III describes four ethnic experiences through filmstrips: Scandinavian American, Choctaw Indian, Polish American, and Cape Verdean. An added component of the unit assists the student in comparing lifestyles and experiences, including his own. Unit IV deals with ethnicity as a global issue, through activities emphasizing concepts of interdependence, conflict, communication, and the process of change. Fifteen activities and 23 handout sheets are offered throughout the guide. Each activity introduces the topic, lists objectives and needed materials, suggests time allotment, procedures, and discussion questions, and includes some bibliographies, followup suggestions, and readings. An evaluation sheet concludes the guide. (CK)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Cornelius Lee Grove
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

ED175789

MADE IN USA: PROJECT ETHNIC HERITAGE

Activity and Discussion Guide

By
Gary R. Smith,
Teacher Associate

Center for Teaching International Relations

University of Denver

SP011957

CREDITS

Activities 2, 3, 4, 5 and 11 were adapted from Teaching About Ethnic Heritage by Gary R. Smith and George G. Otero, Center for Teaching International Relations, Graduate School of International Studies, University of Denver, Denver, Colorado 80208. Activity 12 was adapted from Teaching About Cultural Awareness by Gary R. Smith and George G. Otero, Center for Teaching International Relations.

Activity 14 was adapted from Ethnic Conflict and Ethnicity and Global Issues. Activity 15 was adapted from Evaluation Unit. Both are part of Ethnic Heritage Studies Project by Gary R. Smith, Center for Teaching International Relations.

Permission is hereby granted to AFS International Scholarships to use these materials. Copyright in this format is jointly held by AFS and the Center for Teaching International Relations for those activities listed expressly above.

Activity 13 is a modified version of "The Discrimination Identification Sort" exercise by Dr. Claire Halverson and was published in Intergroup Communication--Experiences and Activities by the Urban and Ethnic Education Section, Illinois Office of Education, 188 Randolph Street, Chicago, Illinois 60601. Activity 13 is gratefully used with the author's permission. All other materials are copyrighted by AFS.

Preface

This Activity and Discussion Guide has been designed and developed for your use by AFS—an organization which for over 60 years has been involved in helping people from different nations to gain a better understanding of themselves and others. A question which we asked ourselves before we began this project is "Why should AFS spend time working on materials on ethnic heritages?" We came to the conclusion that there are basically two very good reasons for our concern in this area.

First, we have found over the years that as people come together from different nations to live for a period of time in a family, they learn as much about their own heritage as they do about the backgrounds, values and beliefs of the person or family they are living with. We have also found that people who are aware of their own cultural heritage can more readily gain from meeting people from other cultures and identifying with their problems, needs, hopes and aspirations.

But there's a second reason that we believe that Project Ethnic Heritage is an important endeavor for AFS. We have found that many of the social and economic injustices that exist in the world between countries also exist within countries. And we have discovered that one of the reasons is that people within nations many times misunderstand and fear people of another ethnic, racial or religious background more than they do someone from another country. If, therefore, AFS is dedicated toward helping people around the world to understand the differences that separate them, as well as the similarities which unite them, then we must address these differences, fears and concerns within nations as well as between nations.

We at AFS hope that Project Ethnic Heritage will help people understand the nature and significance of not only their own heritage, but also that of other ethnic groups. Furthermore, we hope that participants will begin to realize and deal with the impact ethnicity has upon their relationships with others. The real benefits to be gained from the following pages result from participants extending new understandings of themselves to new understandings of people around them—in their home communities, their country, and in the world.

As a leader using these materials, AFS has a great deal of respect for your initiative in taking up the challenges of tomorrow's world by doing something today. We also have great confidence in your ability to use these materials effectively to meet the needs of the people with whom you are working.

Therefore, we encourage you to experiment with this project; stretch your imagination to broaden its application not only to school classes, but also to church and community groups. Above all, have fun with it—learning about people and cultures should be enjoyable.

Stephen H. Rhinesmith
President
AFS International/Intercultural Programs, Inc.

Table of Contents

Section One: Made In USA: Project Ethnic Heritage 6
Introduction 6
Format 6
Objectives 7
Strategies and Activities 7
When and Where to Use this Guide 7
Activity 1: Made In USA: Project Ethnic Heritage 8
Section Two: Ethnicity and Me 9
Activity 2: Ethnicity In My Life 10
Handout 1: Questionnaire 11
Handout 2: Conclusions 12
Activity 3: My Ancestry 14
Handout 3: How to Proceed 15
Handout 4: Ancestry Chart 16
Handout 5: Tips, Sources and Resources. 17
Activity 4: Family Folklore 18
Handout 6: My Family's Folklore 19
Activity 5: Family Customs 20
Handout 7: My Family's Customs 21
Section Three: Four Ethnic Experiences 24
Activity 6: Scandinavian-Americans: A Rediscovery. 25
Activity 7: Being a Choctaw: Mississippi Band of Choctaw Indians 26
Activity 8: Americans of Polish Descent: The Chicago Experience 27
Activity 9: Cape Verdeans: Strong Ties, Strong People 28
Activity 10: Comparing Lifestyles and Ethnic Experiences 29
Handout 8: My Lifestyle Compared 30
Handout 9: Comparisons 31
Section Four: Ethnicity and Others 33
Activity 11: American of the Year 35
Handout 10: Candidates for American of the Year 36
Activity 12: Cronies, Dandis, and Others 37
Activity 13: Community Issues and Ethnicity. 44
Handout 11: Definitions. 46
Handout 12: Incidents. 47
Activity 14: Global Issues and Ethnicity 49
Handout 13: Who Should Immigrate. 54
Handout 14: Population Growth: Two Projections 55
Handout 15: Immigration Policy: A Reassessment 56
Handout 16: Reading Number One 57
Handout 17: Reading Number Two 58
Handout 18: Reading Number Three 59
Handout 19: Reading—Northern Ireland. 62
Handout 20: Reading—Armenians. 63
Handout 21: Reading—Cyprus. 64
Handout 22: Reading—Spain 65
Handout 23: Comparing Cases 66
Activity 15: How Important is Ethnicity to Me?: A Reexamination 67
Bibliography 68
Evaluation Questionnaire 69

Section One
Made in USA: Project Ethnic Heritage

Introduction

This guide was prepared for use by teachers, community leaders, and various discussion leaders interested in pursuing the exciting field of ethnic heritage. It is designed to combine research of an individual's own ethnic heritage with the study of ethnicity in the U.S. and in the world. Included is a filmstrip series focusing on four ethnic groups in the United States: Scandinavian-Americans, Choctaw Indians, Americans of Cape Verdean decent, and Polish Americans. The guide furnishes the teacher or leader with a variety of activities and discussion questions to accompany the filmstrips and cassette tapes on the four ethnic groups. For groups or classes interested in tracing their own origins, we have included a section with specific instructions on how to begin. The final section of the guide asks participants to make comparisons among their own and other ethnic experiences as well as assess their own values with regard to ethnic differences.

Format

This guide is divided into four sections:

Section One: Introduction—includes a filmstrip/cassette presentation introducing participants to Project Ethnic Heritage and outlining what the project holds in store for them.

Section Two: Ethnicity and Me—suggests specific steps and resources for tracing one's family origins. Participants are asked to examine the ethnic component of their family histories. Data collected in this section can be used by participants to help them assess the importance of ethnic heritage in their own lives. Significantly, the rush to study one's "roots" has not been limited to minorities. The "who am I?" question cuts across ethnic and racial lines. Hence, white ethnics are encouraged to trace their lineage in the guide.

Section Three: Four Ethnic Experiences—includes cassettes and filmstrips on four ethnic groups: Scandinavian-Americans, Choctaw Indians, Polish Americans, and Americans of Cape Verdean decent. Discussion questions are included in this guide to assist the teacher or discussion leader. Also included is a comparative format through which participants in the project can compare the effects of their own ethnic backgrounds with those of the four groups included as case studies in the project. A series of questions is used for participants to reflect upon the relative importance of ethnic heritage in their own and in American life in general.

Section 4: Ethnicity and Others—asks participants to examine their own views towards ethnicity and ethnic differences. It is composed of activities that call for clarifying and, when appropriate, verbalizing participants' values. Two key questions considered are: (1) Which ethnic differences matter most to me and to other Americans? (2) How does ethnic affiliation affect interaction among different groups within and between societies?

Section Four considers to a larger extent the social and political implications of ethnicity in a multiethnic national and international community. The dimensions of ethnicity as a global issue involving interdependence, conflict, communication, and change between cultures are highlighted and explored.

Objectives

1. To discover and assess the impact of one's own ethnic heritage on one's identity and behavior.
2. To compare ethnic experiences and explore why ethnic ties remain an important part of people's identity.
3. To recognize diversity within ethnic groups.
4. To reflect on the meaning of being an "ethnic" and being an "American."
5. To explore one's values regarding ethnic differences.
6. To explore the impact of ethnic and cultural differences on interaction among multicultural groups.
7. To investigate some of the dimensions of ethnicity as a current global issue confronting both the U.S. and other nations.

Strategies and Activities

Whenever possible, participants are presented with opportunities to look at their own ethnicity and discover its place in their lives. Moreover, the guide contains a variety of discussion and activity strategies. Some parts of the guide employ discussion as their primary strategy. However, instead of simply giving participants a topic or issue about ethnic heritage to discuss, the guide provides activities and audio visual materials to spur interest in the issues. Discussion can then proceed with more enthusiasm. Activities include collecting personal and family data, role playing, and simulation.

When and Where to Use This Guide

The activities in this guide are designed primarily to be used with junior and senior high school students, but may be adapted for use with church and community groups. Section Four, **Ethnicity and Others**, contains the most difficult material relative to the rest of the units, but also can be used with younger than senior high school students, depending on the nature of the participants and the competence of the teacher/facilitator.

The section on **Ethnicity and Me** should be used on a voluntary basis. We strongly believe that one's ethnic heritage is one's own business. No attempt should be made to involve people who don't care or who may even resent tracing their origins.

Furthermore, we recognize that, depending upon the needs of your group members, they will want to explore ethnic heritage in varying degrees. Accordingly, any of the sections are in themselves self-contained units. For example, if you wish to emphasize the four case studies of ethnic groups, simply use the AV materials and accompanying guide for Section Three: **Four Ethnic Experiences**. Feel free to pick and choose according to your own and your group's needs. To complete the entire guide would be quite beneficial to many people. It would also require a great deal of time.

Within the school curriculum these materials are appropriate in any course of study related to history and ethnicity. Specifically, they can be used in social studies, American history, minority studies, anthropology, and sociology courses. The materials raise questions which cause reflection on how the United States has become a unified nation, yet has retained a variety of ethnic and cultural heritages.

Finally, Section Four on **Ethnicity and Others** explores some of the dynamics of interaction among various cultural groups when issues result from or are complicated by ethnic differences.

Activity 1

Made in USA: Project Ethnic Heritage

Introduction: This introductory filmstrip/cassette presentation outlines the purposes of the ethnic heritage project for participants. It should serve to set the context for both the written materials and the audio-visual components.

Objectives:

To introduce Project Ethnic Heritage to participants.
To discuss America's renewed interest in ethnic heritage.

Time: Filmstrip/cassette (5 minutes)
Discussion (15 minutes)

Materials and equipment: Filmstrip/cassette, "Made In USA: Project Ethnic Heritage"
Filmstrip projector
Screen
Cassette tape player

Procedure:

Step 1: Explain to the group that they are about to view a presentation which will help them understand the project.

Step 2: Show Filmstrip/cassette, "Made in USA: Project Ethnic Heritage"

Step 3: Discuss the following items depending upon the needs of the group:

1. According to the AV presentation, what is an American?
   (This is a very difficult question to answer. Specifically, American is used to denote North Americans, residents of the United States. The main point is that Americans are composed of many races, cultures, and heritages—that the United States is a multiethnic society.)
2. What does the narrator mean when he states that "today the United States is experiencing a sort of ethnic heritage consciousness-raising?"
   (Recent events such as the TV program "Roots," as well as the civil rights movement of the sixties and a reflection on America's part are some ingredients participants may suggest that make up this "renewed" interest in who we are ethnically.)
3. What are some important reasons for looking at the ethnic heritages of our society?
   (As ways to understand conflicts resulting from subtle and not-so-subtle ethnic differences; as keys to complex identities; to discover portions of "who we are"; to gain security in our own identities; to understand how peoples can have national as well as ethnic identities; to discover how ethnocentrism works within us all—just to name a few of the reasons. Perhaps your groups can think of additional reasons.)

8

Section Two
Ethnicity and Me

In this section participants will get a chance to delve into their own ethnic backgrounds. Some persons may have already made extensive searches into their own ethnic heritage. Others may conclude that ethnicity has little to do with them. In any case, however, for those who wish to participate in this section, a little more insight into who they are may become evident.

Included in this section are the following activities:

1. **Activity 2: Ethnicity In My Life** . . . . . Page 10
2. **Activity 3: My Ancestry** . . . . . Page 14
3. **Activity 4: Family Folklore** . . . . . Page 18
4. **Activity 5: Family Customs** . . . . . Page 20

Activity 2
Ethnicity in My Life

Introduction:
Why study ethnicity? Ethnicity may be important because we live in a neighborhood where people practice ethnic customs and beliefs. It may be important to understand why some groups of people dislike other groups of people. One might conclude that ethnicity is not very important in his own life, but that it is in the lives of other people. Hence, understanding ethnicity could provide a clue to understanding those around us. In any case, in this activity participants are given a questionnarie to help determine how much their ethnicity means to them.

Objectives:
To recognize ethnicity in one's personal and family life.
To recognize some of the factors that determine ethnic affiliation and identity.

Time: One hour

Materials : One copy of the "Questionnaire" (Handout 1) per participant.
One copy of the "Conclusions Sheet" (Handout 2) per participant.

Procedure:

Step 1: Pass out copies of Handout 1 and ask participants to fill them out as completely as they can.

Step 2: After participants have completed the "Questionnaire" (Handout 1), ask them to write in or discuss their responses to the items on the "Conclusions Sheet" (Handout 2).

Step 3: If the group is large, have the participants break into small groups and give them the following questions.

Questions for Discussion:

1. Ask participants to compare answers on their "Conclusions Sheets" with others in the group. How would you explain the fact that other participants have different responses?
2. Which questions do participants feel tell them most about their own ethnic ties?
3. Ask participants if they think that their own ethnic background matters more or less to them than it does to others in the group? How can they explain this? Are their different feelings about ethnic ties among different members of the participant's family?
4. As an alternate option to filling out the "Conclusions Sheet," ask participants to write a summary statement on the following: "What My Ethnic Heritage Means To Me."

Step 4: Report back to the whole group if the participants have broken up into smaller groups.

HANDOUT 1

Questionnaire

Ethnicity in My Life

Place a check mark (✓) by the items which you feel apply to you:

_____ 1. I attend the same church my parents attend.

_____ 2. My parents attend the same church their grandparents attended.

_____ 3. I dress differently from other people in my neighborhood.

_____ 4. I celebrate certain holidays that the majority of Americans do not.

_____ 5. I speak English with a heavy accent.

_____ 6. My religion requires that I not celebrate certain holidays in our nation.

_____ 7. I have married, or would prefer to marry, someone of my own religious and/or racial group.

_____ 8. Everyone in my home speaks English as their predominant language.

_____ 9. At least one of my parents came to the United States from another country.

_____ 10. At least one of my grandparents came to the United States from another country.

_____ 11. In my family we practice customs I would consider different from those of most Americans.

_____ 12. My family feels that it is important that we attend events and ceremonies related to our national/religious background.

_____ 13. We live in the city and neighborhood we do because we share certain customs and beliefs those around us hold.

_____ 14. I frequently speak two languages.

_____ 15. It is important for me and my family to socialize with people who have similar backgrounds.

_____ 16. I feel it is important to keep family traditions alive.

_____ 17. I feel it is important to use another language besides English.

_____ 18. I would like to visit the country my family came from more than any other foreign country I can think of.

_____ 19. It bothers me when other people make fun of another group's customs and language.

_____ 20. I belong to a club or organization that is related to my family's national and/or religious background.

_____ 21. I was born in the United States.

_____ 22. My family has always spoken English

_____ 23. My family name has always been the same, even generations ago.

HANDOUT 2

Conclusions

Based on your responses to the "Questionnaire" and your discussion with your parents or other relatives about the "Questionnaire," answer the questions below:

1. I am a member of a family with strong religious-language-social-customs ties.
   (If so, write down what each of these ties is, e.g., religious = Catholic; language = Spanish; social = live in the same neighborhood as others in our group; customs = dress as do members of our religious/social group.)

2. These ties my family have are very important to me. Why, why not?

3. The emphasis on ethnic groups and on differences among people is dangerous. I feel we should all try to forget our cultural and ethnic differences and recognize ourselves as Americans first. Do you agree or disagree? Explain your answer, if you wish.

HANDOUT 2

4. I feel that participating in events, practicing customs, and keeping my ties to an ethnic group are very important and have little or nothing to do with my being a good American. Do you agree or disagree? Explain your answer, if you wish.

5. Recently, I have become more aware of my ethnic background and would like to find out more.

   Agree _____ Disagree _____

6. The subject of ethnicity is **NOT** important to me at this time.

   Agree _____ Disagree _____

Activity 3
My Ancestry

Introduction:
Tracing one's ancestry can be both a worthwhile and, at the same time, a frustrating experience. This activity is designed to get participants started. Again, we wish to emphasize the voluntary nature in asking people to trace their heritage. Only if participants indicate that they want to delve into their origins should they be asked to do so. Depending on the person, there will be various stumbling blocks—adopted child, inadequate records, fears on the part of relatives of disclosing certain information. Therefore, use discretion as you proceed with the activity.

Objective:
To gather and record dates, places, and names of one's family origins.

Time: Varies, depending on the quality of personal records

Materials: "How To Proceed" (Handout 3)
"Ancestry Chart" (Handout 4)
"Tips" (Handout 5)

Procedure:
Outlined in "How To Proceed" (Handout 3)

Bibliography:
Frank Allaben and Mabel Washburn, *How To Trace And Record Your Own Ancestry.* New York: National Historical Association, 1932.
Gilbert Doane, *Searching For Your Ancestors.* Bloomington, Minn.: University of Minnesota Press, 1973.
E. K. Kirkham. *Simplified Genealogy For Americans.* Deseret Book Co., 1968.
E. K. Kirkham. *ABC's Of American Genealogical Research.* Deseret Book Co., 1965.
Norman Wright, *Building An American Pedigree.* Brigham Young Press, 1974.
Genealogy, Boy Scout Merit Badge Manual, Boy Scouts of America, 1973.

HANDOUT 3

How to Proceed

To fill in your ancestry chart, follow these steps:

Step 1: Using Handout 4, "Ancestry Chart," start with you as No. 1. Beside the number 1 **print** your **full name** in pencil. Under your name, print your date of birth after the letter **b.** Print your birthplace (city and state or country) after the letter **p.** The letters in parentheses are left for you and your children to fill in at the appropriate times.

At this point your chart should look like this:

2. _____
   b.
   p.

1. **Susan Carol James**
   b. June 27, 1962
   p. Minot, N. D.

3. _____
   b.
   p.

You have completed one generation—yours.

Step 2: Next go to number 2 and **print in full** your father's name. Under his name, print his date of birth beside the letter **b.** Then print his place of birth beside the letter **p.** Add the date of his marriage by the letter **m**, and the place he was married by the letter **p.** If applicable, put in his date of death beside the letter **d** and his place of death beside the letter **p** (both city and state or country).

Step 3: Next, go to number 3 and print in your mother's full name beside the number. Then, proceed to fill in the rest of the information called for, as you did for your father in step 2.

Step 4: Follow the same procedures for your grandparents and great-grandparents as you did for your mother and father. Use number 4 for your father's father, number 5 for his mother, number 6 for your mother's father and number 7 for her mother. Then, 8 and 9 are the parents of 4, 10 and 11 of 5, 12 and 13 of 6, 14 and 15 of 7.

Ancestry Chart

Pedigree

Ancestors of:

1.
b
p
(d)
(p)
(m)
(p)

Paternal

2. b p d p m p

3. b p d p

4. b p d p m p

5. b p d p

Maternal

6. b p m p d p

7. b p d p

8. b p d p m p d

9. b p d q

10. b p d p m p b

11. b p d p

12. b p d p m p b

13. b p d p

14. b p d p m p b

15. b p d p

Key
b = born
p = place
d = date died
m = date married

HANDOUT 5

Tips Sources and Resources

1. Whenever possible, verify the information on your chart with primary documents—birth certificates, baptismal records, death certificates, marriage certificates. This is the only way you can be certain your information is correct.

2. Keep a record of the sources you've used to fill in the chart. It would be a good idea to purchase a loose leaf binder for your genealogy. Put down full references: Whose birth certificate? Where was it found? etc.

3. Be certain to get **complete** information—full names, dates, places. Then, as mentioned in 1. above, be sure to document the information with primary sources.

The following is a list of possible information sources and some tips on how to use them:

1. **Birth, death, marriage, baptismal, etc., records.** Be certain to obtain full information if you can get it or copies of the records. Then, make a record of these sources in your notebook as mentioned above.

2. **Your Family.** This is probably one of the first sources for information you'll be inclined to use. One method you can use to gather information is the interview technique. If you don't have access to a tape recorder, be sure to write down information about your chart from relatives in a special section of your notebook.

3. **County Courthouses.** Records there contain wills, marriage licenses, death certificates, and land records.

4. **National Archives.** Contains the national census records. These can provide data such as the names of everyone living in a household, the year they immigrated to the U.S., and their national origins.

Activity 4
Family Folklore

Introduction:
Every family has its own set of stories handed down through generations by word of mouth. Participants may have overlooked some of these favorite stories about things that happened to some of their relatives. In this activity, participants interview their relatives to gather their own family's folklore.

Objectives:
To add a personal dimension to gathering the family history.
To record and think about one's family tradition and tales.

Time: Varies

Materials: "My Family's Folklore" (Handout 6)
Portable Tape Recorder (optional)

Procedure:

Step 1: Distribute copies of Handout 6, "My Family's Folklore."

Step 2: Instruct participants to interview three or four of their favorite relatives. If their relatives live far away they may have to correspond by mail. The task is for people to gather as many bits of family folklore as they can. In other words, what are the family's treasured tales? Aunt Susie chasing an uncle around the barnyard with a broom, perhaps?

Follow Up:

1. Ask participants to write a few sentences about how the information they've collected has helped them better understand their own and their family's behavior.
2. Ask participants how many of their tales relate to their family's ethnic background.

HANDOUT 6

"My Family's Folklore"

Activity 5

Family Customs

Introduction:

This activity completes our guidelines for the genealogies. Of course, in terms of tracing one's ethnic heritage we've only just begun. You might wish to encourage members of your group to go far beyond what is asked for in this guide, particularly with respect to their own ethnic identities and how those identities are formed by heritage. These guidelines were only meant to provide starting points. "Family Customs" asks for information about family traditions related to ethnicity.

Objective:

To collect information about family practices related to ethnicity.

Materials: "My Family's Customs" (Handout 7)

Time: 1–2 hours

Procedure:

Step 1: Distribute copies of Handout 7, "My Family's Customs"

Step 2: Whenever possible, invite participants to interview some of their favorite relatives. Participants should gather as many of the family customs as they can and list them in the appropriate category on the Handout. For example, "my family has a heritage of orthodox Judaism," would be placed under the category of "religious customs."

Follow Up:

Ask participants to share with each other some of their feelings about how their family and ethnic heritage has influenced and continues to influence their lives.

HANDOUT 7

"My Family's Customs"

Religious and Church Customs:

Dress and Clothing Customs:

Language Customs (other languages spoken? dialects? accents?):

Marriage and Wedding Customs:

Travel Customs (between U.S. and nation of heritage or origin):

Food habits (list kinds of foods eaten down through the generations):

Neighborhood Customs (What kind of neighborhoods has your family lived in—ethnic, class, etc.):

Social Customs (social events attended that were related to family's ethnic and religious background):

Other Customs Related to Ethnicity or Culture:

Section Three
Four Ethnic Experiences

The filmstrips/cassettes in this section represent both common and unique ethnic heritage experiences among four selected ethnic groups: Scandinavian Americans, Choctaw Indians, Polish Americans, and Americans of Cape Verdean descent. However, the filmstrips are also a source of information about the four groups; participants will get a chance to compare and contrast their own ethnic experiences with those of other groups. Because ethnicity has so many different meanings to so many different people, the lessons and AV in this section should provide for a great deal of reflection and discussion about the various meanings of ethnicity in the United States and its relation to a larger national identity.

Included in this section are the following activities:

1. **Activity 6: Scandinavian-American: A Rediscovery** ..... Page 25
2. **Activity 7: Being A Choctaw: Mississippi Band of Choctaw Indians** ..... Page 26
3. **Activity 8: Americans of Polish Descent: The Chicago Experience** ..... Page 27
4. **Activity 9: Cape Verdeans: Strong Ties, Strong People** ..... Page 28
5. **Activity 10: Comparing Lifestyles and Ethnic Experiences** ..... Page 29

Activity 6

Scandinavian-American: A Rediscovery

Introduction:
This filmstrip/cassette illustrates how tracing one's ethnic heritage, as did the activities in Section Two for many participants in your group, can lead to a better, more positive understanding of "who we are." The girl in the presentation has become engrossed in her ancestry. Participants should discuss why one's ancestry holds such a fascination for many people although their primary identity may be "American."

Materials and Equipment: AFS filmstrip/cassette, "Scandinavian-American: A Rediscovery"
Filmstrip projector
Screen
Cassette tape player

Time: AV presentation—6 minutes, 15 seconds
Discussion—30 minutes

Procedure:

Step 1: Show AFS filmstrip, "Scandinavian-American: A Rediscovery" (6 minutes, 15 seconds)

Step 2: Questions to focus discussion:

1. The girl in the filmstrip uses her search into her ethnic heritage as a way of finding out more about "who she is." How can such a search answer questions about her identity?
(Our habits, customs and behavior patterns are often linked to our ethnicity even though our recognition of this fact may lie dormant until we begin to research our ancestry. The insights we gain about our own identity can lead to greater personal security and confidence.)
2. What specific Swedish influences did the girl find in her own home?
(Foods and eating habits, celebrations of the Summer Solstice, Christmas, and the Maypole ceremony, to name a few.)
3. What do participants think about the girl's attention to her ethnic ancestry?
(You may get a spectrum of responses here from very positive to negative. Some people feel that ethnic identity directly interferes with national loyalty. If this becomes an issue among members of your group, it would be well to discuss it. Humans are capable of multiple loyalties. One's feelings about their ethnic heritage need not subtract or detract from their loyalty to the nation.

Activity 7

Being a Choctaw: Mississippi Band of Choctaw Indians

Introduction:
This AV presentation has a much different tone to it than did the one on Scandinavian Americans. Emphasis is placed on the contrast between old and new ways and the relationship of Indians to the dominant Anglo-culture.

Materials and Equipment: AFS filmstrip/cassette "Being A Choctaw: Mississippi Band of Choctaw Indians"
Filmstrip projector
Screen
Cassette tape player

Time: AV Presentation—4 minutes, 30 seconds
Discussion—30 minutes

Procedure:

Step 1: Show AFS filmstrip/cassette, "Being A Choctaw: Mississippi Band of Choctaw Indians."

Step 2: Questions to focus discussion:

1. What things about this filmstrip strike you as different from the presentation on Scandinavian-Americans?
   (There is an emphasis on being in cultural conflict with the dominant Anglo-culture; the presentation is characterized by a lack of verbalization on the part of the narrator; one can almost detect a bitterness about the clash between Choctaw and the dominant Anglo-culture, etc.).
2. What adjectives are used to explain what being a Choctaw is?
   ("Difficult," "forever," "emotional," to name a few).

Activity 8

Americans of Polish Descent: The Chicago Experience

Introduction:

The narrator in this filmstrip emphasizes that most Polish-Americans are "Americans first," but also of Polish Ancestry. Moreover, it is significant why and how the presentation attempts to parallel American history in general with the Polish-American experience in the United States. This would be a good case study to compare with the Choctaw Indians regarding the degree of assimilation into U. S. life.

Materials and Equipment: AFS filmstrip/cassette, "Americans of Polish Descent: The Chicago Experience"
Filmstrip projector
Screen
Cassette tape player

Time: AV presentation (9 minutes)
Discussion (30 minutes)

Procedure:

Step 1: Show AFS filmstrip/cassette, "Americans of Polish Descent: The Chicago Experience"

Step 2: Questions to focus discussion:

1. Compared with Choctaw Indians, in general, how have Polish-Americans assimilated into dominant U.S. cultural patterns?
   (It would seem that assimilation has occurred to a much greater extent. Reasons for this can be found in the ancestry of Polish people—another reason why it's important to delve into ethnic heritage.)
2. In what specific ways does the narrator link Polish heritage with U. S. history?
   (First labor strike, part of 19th century immigration)
3. In what ways has the U. S. changed Polish people who have emigrated here?
   (Family relationships have broken up, necessity to change language, etc.)
4. Which ties to Polish ancestry are retained by many Polish-Americans?
   (Experiences with extended family; social ceremonies kept alive by concentrations of Poles in cities, particularly Chicago; attention to law and authority; retention of much of the ceremony related to weddings; to name a few.)

Activity 9

Cape Verdeans: Strong Ties, Strong People

Introduction:

"Cape who's?" might be a common initial reaction of many people to this AV presentation. Very little attention has been paid to the ancestry of Cape Verdean-Americans. Yet, here is an excellent study of people who are proud of their heritage and, at the same time, diffused within U. S. society.

Materials and Equipment: AFS filmstrip/cassette, "Cape Verdeans: Strong Ties, Strong People"
Filmstrip projector
Screen
Cassette tape player

Time: AV presentation (6 minutes)
Discussion (30 minutes)

Procedure:

Step 1: Show AFS filmstrip/cassette, "Cape Verdeans: Strong Ties, Strong People"

Step 2: Questions to focus discussion:

1. How does an understanding of Cape Verdean ancestry help Americans of Cape Verdean ancestry understand themselves better?
   (They can discover foods they eat, their heritage in terms of adaptation to environment, arts and crafts, to name a few.)
2. What specific things about Cape Verdean life make Americans of Cape Verdean descent a distinct subgroup?
   (Home life is strong; life is difficult; scarcity of natural resources; experiences at sea about whaling ships; to name a few.)

Activity 10
Comparing Lifestyles and Ethnic Experiences

Introduction:
A key point in examining our own ethnic heritage and in looking at the four case studies just presented is to see that ethnic heritage has many different meanings for ethnic groups and for their individual members. There is a tendency to oversimplify this matter, to say that there are either those groups and people for whom ethnic heritage means a great deal or that there are groups for whom their heritage means very little, if anything. This activity should illustrate that the issue is more complex than a simple "either we are or we're not ethnics" kind of thinking. Participants can involve themselves in comparing their own ethnic experiences and attitudes with those of the four groups studied in the first part of this section.

Materials: "My Lifestyle Compared" (Handout 8)
"Comparisons" (Handout 9)

Time: Varies, but generally one to two hours

Procedure:

Step 1: Distribute copies of Handout 8, "My Lifestyle Compared," to members of your group.

Step 2: Ask participants to fill in information called for in Column One, "My Lifestyle."

Step 3: Allow time to discuss differences and similarities between lifestyles among members of the group, and how the variations in lifestyle may or may not be related to the ethnic heritages of your group.

Step 4: Break your group into smaller groups of 3-4 people. Each subgroup should then proceed to fill in the other four columns on Handout 8 based on the information they got from the filmstrips and their own personal knowledge. (**Note**: this may be a difficult task for many people because of a lack of information. Therefore, this part of the activity could be condensed by simply basing their responses on very limited data, or it could become an elaborate exercise in collecting extensive data about each of the four groups. However, not having a great deal of knowledge about the groups or being unable to answer all of the boxes with complete answers would not detract from the effectiveness or the goals of the activity.)

Discussion: (Suggested questions to focus on after having completed Handout 8)

1. Based on the limited information we may have about Scandinavian-Americans, Choctaw Indians, Polish-Americans, and Cape Verdean-Americans, in what ways are our own lifestyles similar and different?
2. What generalizations can be made about both our personal lifestyles and those of the four case study groups?
   (Participants should be able to see by now that it is often very difficult to generalize because there are so many factors that contribute to an individual's personal identity. To be sure, there are some cultural differences. But this question may help bring out the point that not all members of a particular group are alike.)

Step 5: Distribute copies of Handout 9, "Comparisons," to each person in the subgroups.

Step 6: Ask participants to fill in the checklist on Handout 9.

Step 7: Go through the items on the Handout and ask volunteers for their responses and reasons for making their responses.

"My Lifestyle Compared"

HANDOUT 8

	"My Lifestyle"	Scandinavian-Americans	Choctaw Indians	Polish-Americans	Cape Verdean-Americans
Religious affiliation and practices					
Job or occupation					
Favorite foods					
Language heritage and languages spoken					
Type of neighborhood live in (farm, inner city, suburban, etc.)					
Special ceremonies practiced and/or observed (Ex: wedding in Scandinavian-American filmstrip)					
Social pastimes (recreation, activities in groups, etc.)					
Other customs or practices adhered to					

HANDOUT 9

"Comparisons"

(Please circle **your** responses to each question by circling **one** of the numbers 1–2–3–4–or 5)

1. To what extent does ethnic heritage matter?

	Not At All		Some		A Great Deal
To me?	1	2	3	4	5
To the girl in the filmstrip on Scandinavian-Americans?	1	2	3	4	5
To Choctaw Indians as portrayed in the filmstrip?	1	2	3	4	5
To Polish-Americans in Chicago in that filmstrip?	1	2	3	4	5
To Cape Verdean-Americans as expressed in the filmstrip?	1	2	3	4	5

2. To what extent do each of the following see themselves as primarily ethnic or primarily Americans?

	Primarily Ethnic		Both		Primarily American
Myself?	1	2	3	4	5
The girl in the Scandinavian-American filmstrip?	1	2	3	4	5
Choctaw Indians as portrayed in the filmstrip?	1	2	3	4	5
Polish-Americans as depicted in the filmstrip?	1	2	3	4	5
Americans of Cape Verdean descent as portrayed in the filmstrip?	1	2	3	4	5

3. To what extent do you think each of the following feel alienated from the mainstream of U.S. life and culture?

	Not At All		Some		A Great Deal
Myself?	1	2	3	4	5
The girl in the Scandinavian-American filmstrip?	1	2	3	4	5
Choctaw Indians as portrayed in the filmstrip?	1	2	3	4	5
Polish-Americans as portrayed in the filmstrip?	1	2	3	4	5
Americans of Cape Verdean descent as depicted in the filmstrip?	1	2	3	4	5

HANDOUT 9

4. To what extent do you think each of the following resents social pressure to conform to the lifestyles and values of the majority culture in America?

	Not At All		Some		A Great Deal
Myself?	1	2	3	4	5
The girl in the filmstrip on Scandinavian-Americans?	1	2	3	4	5
The Choctaw Indians as portrayed in the filmstrip?	1	2	3	4	5
The Polish-Americans in Chicago in the filmstrip?	1	2	3	4	5
The Cape Verdean-Americans as expressed in the filmstrip?	1	2	3	4	5

5. To what extent do you think each of the following might feel that they are sometimes discriminated against because of some aspect of their ethnic background? For what reasons?

	Not At All		Some		A Great Deal
Myself?	1	2	3	4	5
The girl in the filmstrip on Scandinavian-Americans?	1	2	3	4	5
The Choctaw Indians as portrayed in the filmstrip?	1	2	3	4	5
The Polish-Americans in Chicago in the filmstrip?	1	2	3	4	5
The Cape Verdean-Americans as expressed in the filmstrip?	1	2	3	4	5

6. To what extent do you think ethnic differences between groups result in or contribute to social problems in American society? (unemployment, immigration, segregation, etc.) Why?

	Not At All		Some		A Great Deal
Between myself and others	1	2	3	4	5
Between the girl in the Scandinavian-American filmstrip and others?	1	2	3	4	5
Between the Choctaw Indians as portrayed in the filmstrip and others?	1	2	3	4	5
Between Polish-Americans in the filmstrip and others?	1	2	3	4	5
Between Cape Verdean-Americans as depicted in the filmstrip and others?	1	2	3	4	5

Section Four
Ethnicity and Others

This section can serve as a set of post-tests for what participants have gained from the preceding activities, or it can be used as a self-contained unit for study of ethnicity as a global issue. If the group has completed the first two units and has had a chance to look at both their own ethnic heritage and that of the four groups, this unit provides an opportunity to reassess how they feel about ethnicity and its relationship to life in a multicultural, yet globally interdependent world.

Included in this section are the following activities:

1. **Activity 11: "American of the Year"** ..... **Page 35**
2. **Activity 12: "Cronies, Dandis, and Others"** ..... **Page 37**
3. **Activity 13: "Community Issues and Ethnicity"** ..... **Page 44**
4. **Activity 14: "Global Issues and Ethnicity"** ..... **Page 49**
5. **Activity 15: "How Important Is Ethnicity To Me?: A Reexamination"** ..... **Page 67**

Inherent within this unit are four major concepts identified as crucial perspectives on ethnicity as a community and global issue. These concepts are:

1. **Interdependence:** The fact that family members are interdependent, as are families to other families, communities to other communities, nations to other nations. This is the concept, which in turn needs to be complemented by skills of recognizing interdependence and working within interdependent frameworks.
2. **Conflict:** Within and between members of families or other units there are forces which tend to divide and diminish relationships. Social injustice and economic inequity are examples of conflict-ridden issues which are often complicated by ethnicity.
3. **Communication:** To be able to work with and understand each other, communication is a key factor; without it we cannot expect resolution of conflict. This means understanding not only other languages, but also "hidden" communication and the means which people can use to communicate.
4. **Change:** As change is a part of our lives, we need to understand the processes of change, how to initiate change, and how to deal with change. In dealing with ethnicity as a social issue, this happens on a very personal level as participants change through their experience; knowing that one is changing, and that one chooses among change alternatives, enhances one's understanding of the world and our environment.

Whenever possible, discussion should be ultimately focused through these perspectives as they aid in illustrating the dimensions of ethnicity as an issue of concern to individuals, communities, and nations. This approach addresses five major questions to the participant:

1. To what extent do I believe ethnicity interferes with or is in harmony with being an "American"? More importantly, What does it mean to be an "American"? (Activity 11—"American of the Year")
2. How does ethnic behavior and culture in general affect how I behave toward others? (Activity 12—"Cronies, Dandis, and Others")
3. How do I react to issues involving ethnic differences which concern me and my community? (Activity 13—"Community Issues and Ethnicity")
4. How do I react to global issues involving ethnicity in the international community? (Activity 14—"Global Issues and Ethnicity")
5. Now that I've considered some of the issues involving ethnic heritage, how important is ethnicity to me? (Activity 15—"How Important is Ethnicity To Me?: A Reexamination")

Finally, as stated in the introduction to this guide, Section Four contains information and processes which are the most difficult relative to the rest of the units. The activities are carefully sequenced to accomplish the desired total learning goals from the unit. Therefore, it is important that activities are not taken out of context or used without the appropriate approach. The facilitator/teacher should consider the nature of the materials before beginning the total unit.

Activity 11

American of the Year

Introduction:
This activity provides an interesting way for participants to define what is meant by the term "American." It also asks them to consider what role ethnic heritage plays in defining what they think of as "American."
Materials: "Candidates for American of the Year " (Handout 10)
Time: 45 minutes
Procedure:
Step 1: Ask participants to break into groups of five or six.
Step 2: Distribute one copy of Handout 10 to each group.
Step 3: Instruct participants as follows:
"You and the other people in your group have been selected to serve on a national election committee to select the American of the Year. On the handout are listed candidates for this award. Your group must be unanimous in your decision to choose the one best candidate for the honor. A spokesperson from your group should explain to others in the audience why each candidate was selected or rejected. Your group has 20 minutes to make its decision."

Discussion:
1. What qualities were most important to your group in choosing a winner?
2. What qualities were least important?
3. If your group could not arrive at a winner in the allotted time, why not?
4. Which one of the candidates comes closest to your image of the "ideal American"? Explain.
5. How much did ethnic background affect your group's decision?
6. If none of the candidates fit your group's image of the ideal American, write out a profile of someone who should receive such an award.
7. Is it useful to try to identify any *one* person as "American of the Year"? Such an award might imply that there is an ideal American that we should all become. Is there not a possibility that there are many ways to be an ideal "American"? Does "American" imply only people living in the United States?

HANDOUT 10

Candidates for American of the Year

Ronald Jenkins, Scarsdale, New York. Mr. Jenkins is sponsored by the Scarsdale University Health Club. Age, 31—married 13 years, 2 children—salesman, Intertech Corporation—graduated with honors from Cornell University—President, Americans for America, Scarsdale chapter—President, Fourth of July Club—Secretary-Treasurer, Scarsdale chapter of the International Organization of Odd Fellows—hobbies include fishing, hunting, baseball, football, basketball, physical fitness.

Loretta McDole, Santa Fe, New Mexico. Sponsored by the League of Housewives—Age 52—married 25 years, 5 children—housewife—eleventh grade education—Secretary-Treasurer of the Santa Fe Scottish Rites Organization—President of the United Scottish Clans of America—Treasurer PTA and Santa Fe League of Housewives—hobbies include sewing, cooking, nostalgia.

Denise Rodriguez, Denver, Colorado. Sponsored by the United Mexican-Americans for Action. Age, 21—single, lives alone, no children—Director, Center for Women in Politics—MA degree in Sociology from University of Colorado—Consultant, Mexico in America Institute—President, UMAS (at University of Colorado during college years)—hobbies include reading, swimming, tennis.

George Ahmad, Detroit, Michigan. Sponsored by the Detroit Chamber of Commerce. Age, 37—married, wife and 3 children live with his parents in Lebanon—has recently applied for U.S. citizenship—Consultant, Midoc Engineering Co.—Doctorate in Chemical Engineering from American University, Beirut, Lebanon—listed in Detroit's "Who's Who in the Arab-American Community"—Member, Americans for Democratic Action—hobbies include writing, reading, boating, fishing.

Janet Holloway, Waldo, Kansas. Sponsored by University of Kansas, Newman Club. Age 18, married, no children—student in physics—worked her way through all schooling (was raised in an orphanage in Salina, Kansas)—Miss America candidate from Kansas last year—hobbies include piano, ballet, macramé.

Rudolfo Onoco, Sao Paulo, Brazil. Sponsored by the Organization of American States. Age, 34—married, 5 children—businessman, seller for Expo Coffee Co.—attending night school in Sao Paulo to learn English—16 years an official in the Brazilian government.

Gloria Straightneck, Browning, Montana. Sponsored by the Native-American Indian Faculty. Ms. Straightneck is a full-blooded Blackfeet. She lived on the Blackfeet reservation all her life (72 years)—has 9 children, 17 grandchildren—teaches Blackfeet language on the reservation.

Jack Fortrana (J.B.), Atlanta, Georgia. Sponsored by American Manufacturers Association. Age, 61, married 41 years, 3 children—President of the Board, Superking Grocers—inherited multi-million dollar fortune from his father—Exalted Ruler, Atlanta Elks Club—member Atlanta Chapter of the NAACP—Atlanta Boys' Club sponsor—member of Boys' Club Board—Rotary Club—contributor to many charities (refuses to claim his contributions as income tax deductions), plans to will $5 million to the United Negro College Fund—hobbies include golf, reading.

Activity 12
Cronies, Dandis, and Others

Introduction:
Although this activity is not specific to any particular ethnic or cultural group, it is an effective way to show participants the impact of culture on behavior, especially nonverbal behavior. It has been estimated that over 50% of human communication is nonverbal. Such an estimate suggests that it is probably as important to understand the cultural and ethnic variations of a group, as it is to simply learn another group's language or dialect. To some extent understanding and adjusting to these variations can mean the difference between successful and unsuccessful interethnic and intercultural communication.
The following set of role plays is designed to help participants check out their reactions to variations in nonverbal communication and behavior and to look into the function of such behavior in ethnic heritage awareness.

Materials: 5 sets of role sheets, A and B in each set, Cronies, Dandis, Ords, Fondis, and Lindis

Suggested Procedure:

Step 1: Look through the five sets of role playing situations and choose one or two for your group to do. Note: Each role playing situation consists of two sheets, A and B of the same set.)

Step 2: Ask for four volunteers to do each role play. Explain that the goal of the activity is to learn more about the variety of human behavior that influences communication between groups. Each role playing situation requires four people, or two pairs. Preferably, each pair in the foursome should consist of a male and a female, although this is not absolutely necessary for a successful experience.

How To Proceed With One Role Play Situation:

Step 3: Give one pair of participants in the foursome one of the sheets marked B. Instruct the pair to leave the room, study their roles for about five minutes, and be ready to return to the room when called upon to do so.

Step 4: Give the other pair in the foursome the sheet marked A of the same color. Instruct them to read and study their roles and be ready to meet the B pair in a few minutes. Explain to the rest of the group that they can act as observers by noting what specific behaviors are demonstrated by both of the pairs in the role play.

Step 5: Bring the two pairs together and ask them to proceed with the role play. Each situation should take no longer than six to seven minutes to act out.

Note: You can maximize participations by distributing copies of the role plays to groups of four in your entire audience.

Discussion:

1. Were the "Americans" able to accomplish their task? What accounts for their being able or not being able to do so?
2. How did the students who role played the situation with the **Ords** feel about their respective roles? Were they comfortable or uncomfortable? Was it difficult for the **Ords** to act out their roles? What do you suppose many people might feel uncomfortable touching members of the same sex?
3. How did the foursome who role played the **Dandis** and their counterparts feel while acting out their roles? Why do you suppose many people might have difficulty in physically standing so close to others? (Point out examples: In many Latin American and Middle Eastern societies, there are different views about proximity.) Can participants think of examples of body space differences based on their own ethnic and travel experiences?
4. Ask for comments about how participants in the Cronies, Fondis, and Lindis situations felt about their respective roles. Were the "Americans" successful in accomplishing their goals in these situations?
5. What cultural practices do we as North Americans have that might seem strange or even ridiculous to some outsiders to our culture? Which ones do you think might cause difficulty in communicating across national boundaries?
6. Try to point out as many examples as you can. (Example: Many North Americans have a concept of body space that is quite different from that found among Latin Americans. If it is a sign of warmth and friendliness to stand close to others in those cultures, then standing farther apart, as is usually the case among North Americans, might indicate to Latin Americans that we wish to keep our distance from them and not be so friendly.)
7. Which of the customs that you saw role played, or participated in, do you feel would cause the most difficulty in achieving successful communication among ethnic and cultural groups?
8. Which of the cultural practices would you feel most uncomfortable with? Most comfortable with? Which ones do you think you could change your feelings about most easily and readily?

Evaluation:

During the course of debriefing, participants should state that:

1. Nonverbal behavior is important in understanding other groups.
2. Most nonverbal behavior is unconscious.
3. It is important to examine both our own nonverbal behavior and that of others in achieving ethnic awareness.
4. Role playing is a useful technique in gaining better understanding of other groups and their behavior.

Role Sheet

Crony Set, Sheet A

You are two people from the land of **Crony.** As Cronies, you have certain ways of doing some things. Your land is run by **females** (girls and women). The females in your land are in charge of all the important parts of Crony life. For example, if one has an important favor to ask of someone else in Crony, a girl must ask another girl. A boy cannot ask an important favor of another boy. It is forbidden for a boy to ask a girl for a favor. When boys talk it is almost always unimportant "chit-chat." Everything important is decided by girls. All important talk is between girls.

It is very rude for anyone from another land to ask about how things are done in Crony.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Crony is like and lost all their money. Now the two Americans are **stranded** a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Crony.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them pretend to be Cronies. Do everything as you think Cronies would. If the Americans cannot figure out the correct and proper way to ask a favor of a Crony, then you should **not** give them or loan them the money.

Role Sheet

Crony Set, Sheet B

You are two Americans traveling through another land known as **Crony**. You went out on your own to find out what Crony is like. You both accidentally lost all your money. Now you are **stranded** 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Crony.) There are no other Americans around so you decide to ask two Crony citizens for help. Your job is to get the two Cronies to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Crony and how its people do things. In order to get the money you need, you will have to figure out what is important in the way to ask a Crony for a favor. You probably should **not** come right out and ask how you should talk to a Crony. You might make them angry. Before you go to the Cronies, you two talk about **WHAT** you are going to say and **HOW** you are going to say it to get your bus fare.

Role Sheet
Dandi Set, Sheet A

You are two people from the land of **Dandi**. As Dandis, you have certain ways of doing some things. For one thing, all Dandis must always use their voices correctly. You have been brought up to **NEVER** raise your voice when talking to someone, unless you are angry.

Since everyone speaks in such soft voices in Dandi, people talking to each other stand 12 inches (one ruler-length) apart or even closer. People who stand further than 12 inches apart while talking are considered cold and stand-offish.

It is very rude for anyone from another land to ask about how things are done in Dandi.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Dandi is like and lost all their money. Now the two Americans are **stranded** a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Dandi.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them pretend to be Dandis. Do everything as you think Dandis would. If the Americans cannot figure out the correct and proper way to ask a favor of a Dandi, then you should **not** give them or loan them the money.

Role Sheet
Dandi Set, Sheet B

You are two Americans traveling through another land known as **Dandi**. You went out on your own to find out what Dandi is like. You both accidentally lost all your money. Now you a are **stranded** 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Dandi.) There are no other Americans around so you decide to ask two Dandi citizens for help. Your job is to get the two Dandis to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Dandi and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask a Dandi for a favor. You probably should **not** come right out and ask how you should talk to a Dandi. You might make them angry. Before you go to the Dandis, you two talk about **WHAT** you are going to say and **HOW** you are going to say it to get your bus fare.

Role Sheet
Ord Set, Sheet A

You are two people from the land of **Ord**. As Ords, you have certain ways of doing some things. For one thing, touching is very important when boys talk to other boys or when girls talk to other girls. Children of Ord are raised around people who do a lot of gentle patting and hugging when they talk to other people of the same sex. When talking, boys pat and hug other boys; girls hug and pat other girls. However, this touching is never done while talking to a member of the opposite sex—when a boy and girl talk.

When talking in the land of Ord, looking right into another's eyes is very important. When boys are talking to boys or when girls are talking to girls, they must look into each other's eyes at all times. However, as with touching, when a boy and girl talk together, they **must not** look into each other's eyes.

It is very rude for anyone from another land to ask about how things are done in Ord.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Ord is like and lost all their money. Now the two Americans are **stranded** a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Ord.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them, pretend to be Ords. Do everything as you think Ords would. If the Americans cannot figure out the correct and proper way to ask a favor of an Ord, then you should not give or loan them the money.

Role Sheet
Ord Set, Sheet B

You are two Americans traveling through another land known as **Ord**. You went out on your own to find out what Ord is like. You both accidentally lost all your money. Now you are **stranded** 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Ord.) There are no other Americans around so you decide to ask two Ord citizens for help. Your job is to get the two Ords to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Ord and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask an Ord for a favor. You probably should **not** come right out and ask how you should talk to an Ord. You might make them angry. Before you go to the Ords, you two talk about **WHAT** you are going to say and **HOW** you are going to say it to get your bus fare.

Role Sheet

Fondi Set, Sheet A

You are two people of the land of **Fondi**. As Fondis you have certain ways of doing some things. For one thing, using the correct expression on your face when talking to others is very important. When someone says something a Fondi likes or agrees with, it is usual for the listener to look down and frown. Also, if a Fondi hears something he doesn't like or disagrees with, it is usual for the listener to smile and nod his head up and down.

Especially important to the Fondis is correct use of the hands when talking. As a Fondi, if you were to place your hands on your hips it would show that you disagreed with what someone was saying. If you agreed with what a person was saying you would put your hand in front of the other person's face with the palm toward them. There is one important thing that a Fondi should never do. A Fondi never touches his face or head in any way when he is talking. Such touching of one's face or head when talking is a terrible thing for a Fondi to do!

It is very rude for anyone from another land to ask about how things are done in Fondi.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Fondi is like and lost all their money. Now the two Americans are **stranded** a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Fondi.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them pretend to be Fondis. Do everything as you think Fondis would. If the Americans cannot figure out the correct and proper way to ask a favor of a Fondi, then you should **not** give or loan them the money.

Role Sheet

Fondi Set, Sheet B

You are two Americans traveling through another land known as **Fondi**. You went out on your own to find out what Fondi is like. You both accidentally lost all your money. Now you are **stranded** 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Fondi.) There are no other Americans around so you decide to ask two Fondi citizens for help. Your job is to get the two Fondis to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Fondi and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask a Fondi for a favor. You probably should **not** come right out and ask how you should talk to a Fondi. You might make them angry. Before you go to the Fondis, you two talk about **WHAT** you are going to say and **HOW** you are going to say it to get your bus fare.

Role Sheet

Lindi Set, Sheet A

You are two people from the land of **Lindi.** As Lindis you have certain ways of doing some things. Very important among Lindis are the special ways of giving and getting loans and gifts. When a Lindi **LOANS** another person something, the receiver of the loan must give the lender something in return. The borrower must pay back the loan, but the lender gets to keep what was given to him in return.

Gifts are never offered without the giver suggesting that he get part of the gift himself. For example, if a Lindi were to give another person a loaf of bread, he would expect to share part of the loaf himself.

The difference between lending and giving seems strange to many outsiders but it began at a time in Lindi history when loans and gifts were ruining many friendships. So the above ways of giving and lending were begun.

It is very rude for anyone from another land to ask about how things are done in Lindi.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Lindi is like and lost all their money. Now the two Americans are **stranded** a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Lindi.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them pretend to be Lindis. Do everything as you think Lindis would. If the Americans cannot figure out the correct and proper way to ask a favor of a Lindi, then you should **not** give or loan them the money.

Role Sheet

Lindi Set, Sheet B

You are two Americans traveling through another land known as **Lindi.** You went out on your own to find out what Lindi is like. You both accidentally lost all your money. Now you are **stranded** 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Lindi.) There are no other Americans around so you decide to ask two Lindi citizens for help. Your job is to get the two Lindis to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Lindi and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask a Lindi for a favor. You probably should **not** come right out and ask how you should talk to a Lindi. You might make them angry. Before you go to the Lindis, you two talk about **WHAT** you are going to say and **HOW** you are going to say it to get your bus fare.

Activity 13

Community Issues and Ethnicity

Introduction:

This exercise is designed to help participants explore some of their attitudes and behavior patterns which relate directly to real life situations in which ethnicity complicates or is the cause of significant issues. The exercise encourages participants to draw upon the background information gained from the previous exercises in this unit and then to shift their thinking from the abstraction of exercise 12 ("Cronies, Dandis, and Others,") to the concrete incidents related in this exercise.

Participants are provided with definitions of some of the key concepts in interethnic/intercultural relations and are then asked to individually evaluate the incidents cited in those terms. The objective of the exercise is for the participants to become aware of their attitudes and behavior patterns—both on an individual and group level—that affect intergroup relations on issues involving ethnicity which exist in contemporary communities. The exercise is particularly effective when done with multicultural or multiethnic groups.

Objectives:

1. To identify different examples of dehumanizing beliefs, attitudes, and behavior involving ethnic groups in school and community situations.
2. To specify degrees of offensive behaviors and the relativity depending on ethnic/racial values and cultural lifestyles.
3. To clarify one's own values, standards, and expectations.
4. To gain insight into differences in cultural style within the "American Way."

Time: 1 to 2 class periods, depending on the length of discussion.

Materials: "Definitions" (Handout 11)
"Incidents" (Handout 12)

Introduction:

This exercise is designed to help participants explore some of their attitudes and behavior patterns which relate directly to real life situations in which ethnicity complicates or is the cause of significant issues. The exercise encourages participants to draw upon the background information gained from the previous exercises in this unit and then to shift their thinking from the abstraction of Activity 12 (Cronies, Dandis, and Others) to the concrete incidents related in this exercise.

Suggested Procedure:

Step 1: Instruct the participant to read the definitions of the related concepts (Handout 11). After having made certain that the definitions are understood, instruct the participant to read through the incidents (handout 12) and to analyze them according to the related concepts. Participants should try to identify specific examples of prejudice, stereotyping, etc.; and should underline those parts of the situations described which they feel illustrate the concept. **It is important to note that not every incident contains examples of the defined attitudes, beliefs and behaviors; participants will likely differ in their interpretations of the definitions and analysis of the incidents.** Recognition of the differences in interpretation is a significant part of the learning process in this exercise.

Step 2: Instruct the participants to break up into groups of five or six (sometimes, if the situation is carefully controlled, it is interesting to form groups according to ethnic, cultural or racial designation for the sake of group comparison).

Step 3: After making sure each participant has individually made his decision, instruct each small group to try and come to a consensus decision on each incident.

Step 4: When enough discussion has taken place, ask each group to report their decision back to the whole.

Discussion and Evaluation:

1. Discussion. (**Note:** It is imperative that participants be allowed to share how they view the situation without thinking they were wrong. Tell the group there is no one right answer.) Each should be encouraged to share his perspective and why they think and judge the situation as they do. Persons hearing one another's viewpoint often "change," and that is encouraged.
2. Go through as many incidents as you feel are necessary to help people become sensitive to discrimination, etc., and emphasize that they may be both overt and covert samples, conscious or unconscious, intended or inadvertent.
3. Raise the question of how laws are to be made to remedy situations which a society considers unacceptable to certain ethnic groups (anti-discrimination, desegregation, etc.).
4. Discuss how ethnicity relates to communication, interdependence, change and conflict in intergroup relations.

HANDOUT 11

Definitions

The following definitions of key concepts in intercultural and interethnic relations are adapted with slight modification from the **Encyclopedia of Sociology** by the Dushkin Publishing Company, Guilford, Connecticut.

It is important to note that the definitions are provided only to give a working "common base" to use in analysis of the following incidents. In no way is it suggested that these particular definitions are the most correct or most inclusive; rather, they are academically sound for the purposes of this exercise.

A. **Prejudice**—a feeling or attitude, usually unfavorable or hostile, directed toward a person or group. Prejudice is often considered an individual phenomenon originating in various psychological conditions. Although this view is true, prejudice must also be seen as an integral part of the culture that passes it on by means of the socialization process. Prejudice is learned antipathy founded on inaccurate and inflexible generalizations. If an individual is not prejudiced, he is capable of rectifying his faulty judgments when confronted with new evidence. A prejudiced person, however, will become emotional and resistant when entrenched attitudes are threatened.

B. **Stereotype**—characteristics believed to belong to a group (national, ethnic or racial) with all individuals in the group. The characteristics are often exaggerated and very general in nature. (The term derives from the moulded cast used in the printing process.)

C. **Racism**—a belief in racial superiority that leads to discrimination and prejudice toward those races considered inferior. Racism plus the power to enforce these beliefs on a societal level can be intentional or unintentional; individual, institutional, or cultural. In the United States racism has most frequently taken the form of white societal power over Blacks, Asian Americans, Latinos and Native Americans.

D. **Discrimination**—unfavorable treatment of groups of people on arbitrary grounds, a form of control that keeps the groups socially distant from one another. This separation is accomplished through institutionalized practices that attribute inferiority on the basis of notions that frequently have little or nothing to do with the real behavior of those who are discriminated against.

E. **Segregation**—the act of separating one group of people from another, the basis of segregation may be differences in race, religion, sex, age, class, nationality, or culture. The areas in which groups are segregated most often include education, employment, housing, and public accommodations for eating, sleeping, and transportation. Implicit in the idea of segregation is the belief that one group is superior and should be kept apart from another, inferior group. The "superior" group almost always enjoys the better facilities and treatment.

F. **Integration**—the drawing together of parts into a unified, harmonious, coordinated, or cohesive whole. The term is often used in this abstract sense in social theories, especially by members of the functionalist school. Most commonly, it is concretely applied to social groups, especially racial . . . The United States has largely achieved desegregation by abolishing the forced separation of the races, but full integration—the formation of friendships and voluntary associations that would lead to interracial harmony and cohension—remains elusive. Because many people of both races are not yet willing to accept integration, its coming may be slow if it arrives at all.

G. **Assimilation**—a process by which a distinct racial, cultural, or ethnic group takes on the values of a more dominant group, which is somewhat modified by the values of the entering group. Complete assimilation will consist of intermarriage, and the adoption of the customs, attitudes, and skills of the dominant group.

H. **Ethnocentrism**—the tendency to view the norms and values of one's own culture as absolute and to use them as a standard against which to judge and measure all other cultures. Ethnocentrism is common throughout the world and was an accepted assumption in Western social science until the nineteenth century. Anthropologists have since introduced *cultural relativism*—the idea that each culture has its own values and standards and that the culture, norms, and values of other peoples cannot be judged in terms of one's own.

HANDOUT 12

Incidents

A. A Black girl in the 7th grade, potentially a good student, is not performing at her capacity, constantly tardy to classes, etc. After several conferences with the girl, the mother and father came in and met with six of her teachers in a group. The father teaches Black Studies. He spoke for an hour and a half, the gist of which was White teachers cannot teach Black children.

B. The Bucks Club, a private, non-profit organization whose members are entirely White males, has received an application for membership from a Mr. John Chin, an American-born Chinese. Some members of the club favor his admission, largely because he is a prominent member of the local business community and his influence would be of great value to the club. However, many of the older club members are adamantly opposed to his admission on the grounds that it would diminish the exclusivity of the club and, therefore, lead to its decline.
The club finally voted to turn down the application on the basis that Mr. Chin did not provide the three character references needed for his application to be considered.

C. Most teachers at Morris Elementary School like their students who are largely Puerto Rican and Chicano (Mexican-American). They want them to do well in school and on tests. They feel that it would help their students to get as much practice in English as possible and, therefore, do not allow any Spanish to be spoken in school. The younger children sometimes break this rule by mistake but some of the older children do it, the teachers think, to communicate with friends and keep teachers out of the conversation.

D. The primary teachers in Ratton Elementary School, an all-White school, have attempted to organize multidisciplinary curriculum units. They have developed one on Pilgrims and Indians which includes some of the following:

Social studies, sociology, and reading readiness: Discuss the family organization of Indians, introduce the words "papoose," "chief," "brave " and actions of these family members. For example, ask one child to be the papoose and let the class decide if his actions properly portray a baby.

Science: Discuss the health problems that the Indians must have encountered. This can include a class discussion of Indian clothing, how it was made, and what it consisted of, the Indians' need for medical care and how they believed in the witch doctor. Compare this with hospital care, doctors, and nurses of today.

Art Project: Standing Indian teepees are constructed by tacking one piece of construction paper into a conical shape. Have the children add Indian designs to the teepee and cut a slit in it for the door. Later, three cut pipe cleaners can be taped to the top to represent the sticks which support the teepee.

Art Project: Have the children use dry rigatoni noodles to string and paint their own Indian necklaces.

E. The principal with an all-White staff in a changing neighborhood school (75% White, 25% Black) is only recruiting at Black colleges until Black staff members are hired.

F. The "Citizens for the Preservation of Pulaski Heights," a very tightly-knit ethnic community in a large urban area, has taken an informal, but strong stand opposing the large scale sale of homes and businesses to persons not of Polish heritage. They are particularly concerned that the neighboring Washington Heights, a predominantly Black, low income community will spill over into Pulaski Heights and diminish the ethnic character of their neighborhood. The CPPH people maintain that they have a right under the Constitution to preserve their ethnic heritage by insuring the continuity and quality of their community. They point to the fact that even a candidate for President of the United States has made a statement supporting the right of neighborhoods to preserve their ethnic purity.

G. The following exchange has taken place in an all-Black inner-city elementary school between a boy, James, and his teacher, Mrs. Boggs. Mrs. Boggs is Black.

James: Sorry to be late. He came and slap me in my face. An' I busted him side his head.
Mrs. B.: Don't be late again. Who was the boy?
James: A boy name' Gonny. I didn' know him. You gonna punish me?
Mrs. B.: Well, you can sit down. See if you can't use good English the next time.

H. New Town, a small midwestern community has traditionally been divided by the railroad tracks between the Catholic Germanic community and the Protestant Nordic community. Each group has more or less maintained separate school systems, the Catholic school being private and the other public. Over the years difficulties have diminished to the point where the schools share facilities and students. However, recently a public school bond referendum to build an elementary school was defeated several times, largely through the efforts of a Catholic coalition. The Catholic community contends that they should not have to pay for a new public school with increased taxes, since they do not use the facility and gain very little, if any, benefit from it. The relations between the groups have become very strained and each has threatened the other with law suits.

I. The teachers' union in Big Fork has a human relations committee which has an approximately equal number of Native Americans and Whites. This is similar to the school population. The committee has been attempting to set priorities for their goals, but conflict has been generated between Native American and White teachers over this issue. The Native American teachers, after announcing that they are going to hold a Native American caucus, are now meeting and have announced that they intend to meet separately as a Native American caucus at the next human relations committee meeting.

Activity 14
Global Issues and Ethnicity

Introduction:

Part I, "Population and Mexican Migration," has studer consider the implications of population growth for future immigration policy in the United States. Gro s of participants are asked to construct an immi- gration policy for Mexicans entering the United States he year 2000 based on their own values and on the probability that Mexico's population will increase m more rapidly than that of the U.S. in the near future.

Part II, "Comparing Ethnic Groups and Nations," asks ticipants to sort out and rank in order of impor- tance key characteristics of national minorities in the w d today. Four ethnic minorities are used as case examples: Catholics in Northern Ireland, Armenians in rkey in the early 20th Century, Turks in Cyprus, and Spanish Basques. If the implied goals of this part of e unit are achieved, then participants should recognize that ethnic minorities exist in larger societal c texts, regardless of time and space, and in be- coming aware of what problems these groups share, the hould also recognize that U.S. ethnic groups are not entirely unique when compared with other nations hnic groups.

The activities in this unit are participant centered. It *is* ended that participants complete all of the activities in each part as they are carefully sequenced.

Overview of Activities:

Part I—Population and Mexican Migration

A. **Who Should Immigrate?**—Participants set standard or immigration policy of the U.S.
B. **Two Projections**—Participants examine rapid popu ion growth in Mexico and hypothesize about its effects on the Mexican-American community in th nited States and on future U.S. immigration policy.
C. **Reexamining Immigration Policy**—(Rejoinder to " o Should Immigrate?" exercise)
D. **Construct Your Own Policy**—Small groups constru an immigration policy for Mexicans entering the United States in the year 2000.
E. **Policy and Effect**—Participants examine an actual migration policy plan proposed by a U.S. President and compare it with their own policy. Two reading n the effects of such a policy are also included.

Time: 2 to 3 class periods depending on the length of d ssions

Part II—Comparing Ethnic Groups and Nations

A. **Four Cases**—Four short readings, from which parti ants gather data on shared problems of ethnic groups around the world, are included.
B. **Comparing Cases**—Participants compile and evaluat hared characteristics of the five groups.

Time: 2 class periods

Part 1: Population and Mexican Migration: A Case Study in Ethnicity and Global Issues

A. **Title: Who Should Immigrate?**

Introduction:

If you agree that it is necessary to restrict immigration, the question is, on what basis? This activity provides participants with an opportunity to examine a list of statements and develop criteria they feel should determine immigration policy.

Objectives:

To clarify personal values regarding the acceptance of immigrants into the United States.
To compare your personal values with those of the group as a whole.
To make decisions via a "forced choice" model.

Materials: "Who Should Immigrate" (Handout 13)

Procedure:

1. Distribute copies of "Who Should Immigrate."
2. By means of a show of hands, count the number of participants who agree with each statement. Then, count the number of participants who disagree. Keep a record of responses on the chalkboard.
3. Questions:
   A. Recognizing what John F. Kennedy said about the United States, that we are a "nation of immigrants" how many of the criteria the class agree upon would exclude participants' ancestors from immigration?
   B. Why would committing a felony in the "native" land, or becoming involved in subversive activities in a foreign land, be used to keep foreigners from entering the U.S.?
   C. How did the group respond to the question of granting special privileges to immigrants who were threatened by famine in their native lands? What reasons do participants give for responding as they did?
   D. If you wanted to emigrate to another country and that country devised an immigration policy based on the criteria your group agreed upon, would you be able to emigrate?
   E. Go through the list of ten items one at a time to discuss with each other your reasons for responding as you did.
4. From the list of agreed-upon items (51% of the group vote determines agreement), have a committee make up an application form to be used by persons wishing to apply for immigrant status in the United States. Have the committee explain why the questions and types of information they've included are important.

B. **Title: Two Projections**

Introduction:

How might population growth in Mexico affect the lives of Mexican-Americans living in the United States? How might it affect future immigration policy in the United States? In this activity participants have an opportunity to hypothesize about this significant transnational issue.

Objective:

To make hypotheses about the implications of population growth in Mexico for future immigration policy of the U.S. and on the Mexican-American community in the U.S.

Materials: " Population Growth: Two Projections" (Handout I4)

Procedure:

Step 1: Have the participants list all the reasons they can think of that Mexicans migrate to the United States. (For example: money, jobs, relatives, etc.)

Step 2: Have the participants compare their lists with the lists of others in the group. Add any reasons you failed to think of in Step 1 to your list.

Step 3: Distribute "Population Growth: Two Projections" and allow enough time for participants to read it.

Step 4: Instruct them to answer the following questions on the sheet of paper they used in Step 1:

1. Make at least two hypotheses about what might happen to Mexican-U.S. migration given the two projections.
2. What hypotheses seem to be undesirable? What might be done about these possible undesirable consequences of Mexico's population growth vis-a-vis U.S. projected growth?
3. What effects could this population growth have on Mexican-Americans living in the United States ?

C. **Title: Reexamining Immigration Policy**

Introduction:

At the beginning of this exercise participants were given an opportunity to express their feelings about U.S. immigration policy in an activity entitled "Who Should Immigrate?" In the following activity they are asked to reassess their views, given the two projections and their thinking in the previous activity, "Two Projections."

Objective:

To compare answers on "Who Should Immigrate?" with a similar survey on Mexican migration.

Materials: "Immigration Policy: A Reassessment" (Handout I5)

Procedure:

Follow instructions on sheet entitled "Immigration Policy: A Reassessment."

D. **Title: Construct Your Own Policy**

Introduction:

Using the work already done in the first two activities of this unit, participants are now given the opportunity to construct what they think is a reasonable immigration policy toward Mexico and Mexicans.

Objective:

To construct a 10 to 12 point immigration policy based upon participant's assessment of the projections of population growth and upon their personal values.

Procedure:

1. Instruct the participants to form into groups with at least two other students; not more than three, however.
2. Have each group outline a 10 to 12 point immigration policy for Mexicans entering the United States in the year 2000. They should use their responses to "Immigration Policy: A Reassessment" to help them.
3. Instruct each group to evaluate its policy using the following criteria:
   A. Can the policy be enforced?
   B. How much will it cost to enforce it?
   C. What effect will the policy have on individual freedom of choice? For Mexicans? For people in the United States?
   D. How discriminatory is the policy toward certain groups of Mexicans?
4. Have each group propose its policy to the rest of the whole. It should present no more than a three minute argument in favor of its policy.
5. Point out that each group may want to make changes in its program after hearing others present their programs.

E. **Title: Policy and Effect**

Introduction:

This activity contains three readings on a proposed immigration policy and the effects of that policy. Having gone through the process of constructing their own plan, participants are basically familiar with the issues involved in making a human, yet realistic plan. However, at this point participants have hypothesized about the dynamics of change involved in the process of immigration, but have not considered the more far-reaching implications of large scale societal migrations. Participants are now

asked to consider an actual plan and the effects of such a plan. They can then compare their hypothetical solutions to a contemporary societal solution.

This process of comparison illustrates many of the complicated aspects of conflict, interdependence, communication and change among ethnic groups and nations.

Objectives:

To compare the immigration policy(ies) the participants constructed with the "official" policy stated in "Reading Number One."

To analyze the effects of the "official" policy as stated in "Reading Number Two" and "Reading Number Three."

Materials: "Readings" Handouts 16 - 18)

Procedure:

1. Instruct the participants to remain in the groups they were in for the last activity, "Construct Your Own Policy."
2. Distribute copies of the first reading to each group and allow enough time for reading of the article.
3. Instruct the groups to evaluate the policy outlined in Reading Number One using the following criteria:
   A. Can the policy be enforced?
   B. How much will it cost to enforce it?
   C. What effect will the policy have on individual freedom of choice? For Mexicans? For people in the United States?
   D. How discriminatory is the policy toward certain groups of Mexicans?

   Then have the groups compare their evaluation of the "official" plan with the evaluation of their own plans. Discuss the major points of comparison with the whole class.
4. Ask the participants to speculate about the effects of the "official" policy before distributing the last two readings. Allow enough time for the groups to read the last two articles.
5. Discuss the last two articles in consideration of the following questions:
   A. Are there any surprising side effects which they hadn't originally thought about? (Point out the danger of thinking one always has the "total picture.")
   B. Are these surprising side effects ones which U.S. society can effectively deal with?
   C. What human choices are involved in the solution of the problem for Mexican and American individuals, communities, and the two nations?

HANDOUT 13

Who Should Immigrate?

Look at each of the following criteria which might be used to determine whether or not an immigrant should be allowed into the United States. In each case, circle whether you agree or disagree with the criterion described. If you are uncertain, leave the item blank.

The candidates for immigration should:

1. already speak English before they are allowed to enter the United States.
   Agree **Disagree**

2. be required to demonstrate that they can read and write their native language before being allowed to enter the United States.
   Agree **Disagree**

3. not have committed a felony in their native country.
   Agree **Disagree**

4. not have been involved in any subversive activities in their native country.
   Agree **Disagree**

5. be made to sign a loyalty oath to the United States as a condition of their being allowed to immigrate.
   Agree **Disagree**

6. be given special consideration if they have tried to overthrow an autocratic government in their native land and are being persecuted for their political activity.
   Agree **Disagree**

7. be given special consideration if their country has been constantly threatened by famine.
   Agree **Disagree**

8. be given special consideration if they have been educated in the United States.
   Agree **Disagree**

9. be given special consideration if they have friends here.
   Agree **Disagree**

10. not be allowed to enter the United States if they live in a country whose population is increasing rapidly.
    Agree **Disagree**

What additional qualifications would you include? (List on the back.)

Based on model suggested in "The Immigrant's Experience," AEP Public Issues Series (Columbus, Ohio: Xerox Corp., 1969), p. 38.

HANDOUT 14

Population Growth: Two Projections

MEXICO:

Current population (1970 census) = 51 million. The Mexican government has only recently lent its support to family-planning programs. No sudden changes in the birth rate of the Mexican people can be expected. The number of Mexicans will at least double by the year 2000, meaning a total population figure of 102 million. By 2025, given current rates, the population will be around 198 million.

UNITED STATES:

Current population = 206 million. At current fertility rates the United States will increase its population by 20%, making a total of 250 million people by 2000. However current **trends** in fertility (fertility has steadily declined in recent years) would mean that United States population would peak at 247 million in 2020, when it would begin to fall, reaching 227 million by the year 2050.

HANDOUT 15

Immigration Policy: A Reassessment

Evaluate each of the following criteria which might be used to determine whether or not an immigrant from Mexico would be allowed to enter this country:

A. The candidate for immigration should already speak English.

B. The candidate should be able to read and write his native language even if he cannot speak English.

C. The candidate should never have committed a felony (serious crime) in his native country.

D. The candidate should be given special consideration if he has tried to overthrow an autocratic government and is being persecuted for this political activity.

E. The candidate should never have been involved in subversive activities in his native country.

F. The candidate should be given special consideration because Mexico is a poor country, comparatively.

G. The candidates should be given special consideration if he has been educated in the United States and has friends or relatives here.

Discussion:

Compare your judgment on the items above with those you made before doing the "Two Projections" exercise on Mexican immigration.

Are there significant differences between the two questionnaires? How would you account for the differences? What additional criteria do you think should be listed above, given the population projections and the hypotheses you made in this activity? Would you say that immigration policy should depend on the country of origin and its situation in the world today? Do you think it would be fair to discriminate among countries in determining immigration policy just because a particular country has a high birth rate?

HANDOUT 16

Reading Number One

President Seeks Legalized Status for Many Aliens

By JAMES T. WOOTEN

WASHINGTON, Aug. 4—President Carter asked Congress today to provide legal status for millions of aliens whose presence in the United States violates current immigration statutes.

If his proposals become law, illegal aliens who entered the United States before 1977 would be given either permanent or temporary standing as alien residents after they registered with the Government.

His plan drew quick criticism from Representative Edward R. Roybal, Democrat of California, who is chairman of the Hispanic Congressional Caucus. He charged that it would create "a segregated, card-carrying portion of our population."

Mr. Carter's seven-page message to Congress, released at the White House today, combined his request for the legalization of the aliens with plans for stemming the flow of such people across the United States-Mexican border by increasing surveillance in that area and by imposing strong civil penalties on employers who hire illegal aliens. The broad outline of the proposal had been learned earlier.

The President made a brief appearance before reporters in the White House briefing room and announced the general characteristics of his proposal, leaving Attorney General Griffin B. Bell and Secretary of Labor Ray Marshall to explain its details.

Specifically, Mr. Carter's plan asks Congress to give permanent legal alien status to those who have lived continuously in the United States since Jan. 1, 1970, and temporary legal alien status to those who entered the country between that date and Jan. 1, 1977.

Aliens entering illegally this year "would be deported" if apprehended, the Attorney General said.

While such actions would, in essence, forgive violations of United States statutes, Mr. Bell insisted that the plan was not an amnesty but "something like it."

Neither the President nor the two Cabinet members would estimate how many illegal aliens were presently in the country, but Leonel J. Castillo, the Commissioner of the Immigration and Naturalization Service, said that the number was probably "between six and 12 million."

Mr. Carter's plan called for a law that would prohibit American employers from hiring "undocumented" aliens and impose civil fines of up to $1,000 for each violation.

Document List Planned

Under the President's proposal, the Attorney General would compile a list of acceptable documents, including the Social Security card, on which an employer could base his judgments on prospective employees.

It was to that portion of the plan that Representative Roybal and the Hispanic Congressional Caucus responded most vigorously. "Anybody who looks Hispanic is going to have to prove they're an American citizen," he said.

Moreover, he charged that Mr. Carter's proposal for giving a five-year temporary alien resident status, with no promise or plan for disposition thereafter, would place such people in a state of limbo.

"What we would be doing is legislating a subclass of people," he said.

Temporary alien residents would be ineligible for all Federal aid, including Medicaid, food stamps or welfare programs. State and local government "could provide general assistance if they chose," the President's summary of his proposals said.

The Attorney General and Secretary Marshall defended the plan as both humanitarian and devoid of any attempt to create a society in which the Social Security card or any other piece of identification would become the equivalent of an internal passport or work permit.

Still, neither could say what the eventual determination might be for those with temporary alien status at the end of the five-year period, a point at which they would once again be subject to deportation.

The President also said that the United States Border Patrol would be reinforced at those areas along the boundary of Mexico where there had been many illegal crossings. "It is likely that 2,000 new enforcement officers will be added," he said.

Aliens granted permanent resident status would be eligible to begin the five-year process of gaining American citizenship, the President said.

Mr. Carter's plan also promised further negotiations with Mexico and other countries on border enforcement, economic aid and educational programs that would make it more attractive to aliens to remain in their own lands.

The documents that the President forwarded to Congress today did not use the word "illegal" with reference to the aliens but instead used the word "undocumented." It was explained that the Administration was sensitive "to criminal connotations that some people associate with the term 'illegal aliens.'"

Although illegal aliens have entered the country from almost every other land, the majority, it is believed, come from Mexico. Other major sources, according to the President's message, are the Dominican Republic, Haiti, Jamaica, Guatemala, Colombia, Peru, Ecuador, the Philippines, Korea, Thailand, Greece, India, Iran and Nigeria.

Currently, each country has a quota of 20,000 legal immigrants to the United States each year. Mr. Carter said that he would support legislation to increase the combined legal Mexican and Canadian immigration to 50,000 annually.

© 1977 by The New York Times Company. Reprinted by permission.

HANDOUT 17

Reading Number Two

Illegal Immigration Called Threat to Hopes for Population Stability

By ANN CRITTENDEN

The economic consequences of illegal immigration into the United States have attracted a great deal of attention, but the influx may also have important demographic implications. Some population organizations fear that a continued high level of immigration will, as one publication put it recently, "cancel the benefits of our declining fertility" and make it difficult, if not impossible, for the country to achieve a stationary population.

These fears have been expressed by Zero Population Growth Inc., a private, Washington-based organization that lobbies on population control issues. Its arguments against immigration have been expanded and disseminated by the Population Institute, a private group in New York City involved in public education on population issues.

While most other population and demographic organizations focus primarily on fertility questions, according to individuals in the field, there is a growing interest in the impact of immigration on population levels.

Based on Assumption

Zero Population Growth maintains that fully half the growth in the United States population last year was a result of immigration, legal and illegal, and that if current trends continue immigration will account for almost one-half the growth in the American population between 1970 and the turn of the century.

These estimates are based on the assumption that, in addition to legal immigration of 400,000 people a year, 800,000 more individuals illegally immigrate to this country annually.

No precise figures on the numbers of illegal aliens entering the United States exist but 875,915 people were apprehended in the fiscal year 1976 for illegal status. Since many more undoubtedly entered but were not caught, and since many of these aliens probably stayed in this country only temporarily, Zero Population Growth concludes that an assumption that 800,000 enter and remain each year is reasonable.

Extrapolating from these numbers, the organization projects that from 1970 to 2000, illegal immigrants and their descendants will add 20 million people to the American population, as against 15 million from legal immigration and 38 million from natural increases at current fertility rates.

'The Biggest Threat'

According to Melanie Wirken, immigration program director of the organization, "illegal immigration is the biggest threat to hopes for population stability, because it is an unplanned and uncontrolled source of growth."

Even if the country were to reduce illegal immigration by half by 1985, population growth would not stabilize until 2038, according to a report by the Population Institute.

Moreover, the report argues, since most of the illegal aliens tend to settle in a handful of urban areas, such as New York City, northern and southern California, Chicago, Miami and Washington they exacerbate the problems of the cities that have had to bear the brunt of the rural exodus since World War II.

Some advocates of population control also maintain that international immigration perpetuates world population growth. John Tanton, a former president of Zero Population Growth, has written that "countries which traditionally export a large proportion of their excess population postpone necessary demographic changes which would make such emigration unnecessary."

Emigration a Safety Valve

Specifically, Mr. Tanton holds that most emigrants are young and impoverished, their departure acts as a safety valve, relieving governments from pressures to increase job opportunities or family planning at home.

Mr. Tanton also said that the so-called "brain drain" of skilled emigrants from developing countries to the industrial nations cost the poorer countries more in lost talent than they received in foreign aid.

On the other hand, by one estimate illegal aliens in the United States remit 30 percent of their monthly earnings, or almost $3 billion a year, to their native countries.

One demographic authority who finds fault with the Z.P.G. projections is Charles Keeley, a sociologist with the Population Council, a private foundation involved in demographic research, biomedical work and population advisory programs in the developing world.

According to him, the sudden concern over illegal immigration is unwarranted. "We frankly don't know what the problem is" in numbers, he said.

He said that the 800,000 arrests of aliens last year referred to the number of arrests, not individuals, so far fewer people might be involved.

Assumptions Called Risky

No one knows, for example, how many of these aliens may be engaged in seasonal labor and move back and forth across the border to work the harvests, getting arrested repeatedly in the process. These unknowns, Mr. Keeley maintains, "make assumptions risky."

Equally important is the fact that the estimates of illegal immigration fail to take into account the large amount of emigration from the United States. Although here, too, there are no firm statistics, Mr. Keeley believes that at least 140,000 Americans emigrate from the United States every year. There are apparently more women of child-bearing age among them than there are among the immigrants.

When these people are subtracted from the numbers of immigrants, the overall picture could be much different, Mr. Keeley argues. Nevertheless, he agrees with Z.P.G. that stricter controls on illegal entry should be applied.

Miss Wirken said that better information on emigration could modify Z.P.G.'s call last June for a drastic reduction of net immigration to 750,000 over the next five years.

© 1977 by The New York Times Company. Reprinted by permission.

HANDOUT 18

Reading Number Three

200,000 at Tijuana Wait to Be Smuggled Into U.S. By Deadline

Poor Mexicans Ready to Pay for Bogus Papers Before Congress Acts on Carter Amnesty Plan

By EVERETT R. HOLLES

TIJUANA, Mexico, Aug. 7—Destitute migrants from the Mexican interior, estimated by the police here to number 200,000 to 250,000, are massed around this border city determined to reach the United States before Congress acts on an amnesty plan for illegal aliens that President Carter proposed last week.

The migrants are prepared to pay professional smugglers, or "polleros," $250 each to guide them across the border and transport them to Los Angeles, whose teeming barrios are home to more Mexicans than any municipality in this country except Mexico City and Guadalajara.

For $300 or $400 additional, the smugglers are offering to obtain bogus, back-dated documents, such as rent receipts, utility bills, Social Security cards and American work permits.

Arrest Immunity Is Promised

With such documents, the smugglers promise, the illegal immigrants will qualify under the amnesty for "temporary residence" and immunity from arrest and deportation.

[In Mexico City, Andrew Young, the chief United States delegate to the United Nations, said on a stop on a 10-country good-will tour that he expected the Mexican Government to react favorably to the Carter Administration's amnesty plan. Page 6.]

The migrants here must wait, perhaps several days, for their turn to cross the border. After dark, the polleros will herd them, along with six or eight other "mojados," through the tattered remnants of the border fence a mile east of Colonia Liberdad, Tijuana's slum, up the ragged walls of Spring Canyon onto Otay Mesa and through the chaparral brush to a waiting truck for the 137-mile trip over back roads to Los Angeles.

Bandit Gangs Are Poised

Each night, 3,500 or more of the migrants massed around Tijuana attempt to make it across the border, hoping to elude "Las Migras," the Border Patrol, and the terrifying gangs of "banditos" who wait in ambush on the mesa, poised to beat, knife and sometimes kill them for what little money they carry.

Of those who start across, 900 to 1,200 probably will fall into the hands of "Las Migras," to be dumped unceremoniously back into Mexico.

But for each one apprehended, three to five others can be expected to slip past the patrols, most of them along a desolate seven-mile stretch of the California border east of Tijuana that American and Mexican officials say is a funnel for more illegal aliens than any other spot along the 2,000-mile frontier.

Their places in Tijuana's waiting throng will be filled in a matter of hours by new arrivals from the interior, all determined to reach the United States and escape from abject poverty.

They will take any kind of American job, often for wages below the $2.50-an-hour minimum in California. The pay still seems bountiful by Mexican standards.

"There are at least 200,000 waiting here now to cross the border into California and many others congregated just east of here around Tecate and Mexicali," said Joaquin V. Herrero, head of criminal training for the Tijuana police.

Although most of them are men who left their families behind, the number of women and children has been increasing in recent weeks, according to the Tijuana Police Chief, Escobedo Lopez, as hopes have risen among the refugees that they can somehow obtain American amnesty.

Robert McCord, assistant chief Border Patrol agent across the frontier in San Ysidro, said he had heard estimates of a crowd of as many as 250,000 people in Tijuana, living in sleazy hotels, garages, crowded into dirt-floor hovels or camping out along dusty roads.

"It's a surging mass of humanity and, with the limited manpower and facilities we now have, tens of thousands are bound to get past us; we are simply being overwhelmed," Mr. McCord said.

The chief of the Tijuana sector of the Baja California State Judicial Police, Francisco Avalos Altomirano, said that the authorities were "cracking down mercilessly" on professional smugglers and weeding out aliens from other Central-American countries, but he maintains there is little that can be done to stem the invasion.

"We know they're going to cross the border illegally, but there's nothing we can do except warn them," he said. "If they are Mexican citizens they cannot be arrested because, as yet, they have done nothing illegal. And when they illegally cross the border we have lost jurisdiction over them."

Some of those in the migrant swarm beg on the streets of Tijuana, without lodging, food or hope of public welfare among the generally inhospitable residents of a congested, economically depressed city where the population has swelled to nearly a million, and the unemployment rate exceeds 40 percent.

Many have been robbed or fleeced by men posing as "polleros" who took their money and disappeared. Others have been unable to pay the

© 1977 by The New York Times Company. Reprinted by permission.

sharply inflated fees demanded by the smugglers.

Few Willing to Cross Alone

Few of the destitute migrants are willing to try to cross on their own out of fear of the "migras" or "banditos" and because they could easily become stranded in the United States, unable to make their way past the Border Patrol's inland checkpoints.

The "polleros," a growing number of whom have been arrested on both sides of the border in recent weeks, have become more wary. Their fees have gone from $150 or $200 to as much as $600 for delivery to Los Angeles and many refuse to take more than 10 "mojados" at a time. They once transported groups of 30 and 40.

"The migras are getting too tough," said Manuel Rodriguez, recently released from three months' imprisonment in the Federal Correctional Center in San Diego for alien smuggling.

Wearing a flashy sport shirt and platform shoes, he was lounging in front of a cantina near the bus station on the Avenida Ninos Heroes in downtown Tijuana.

"I am not signing up any pollos [chickens] now, because it's almost impossible to operate in this area anymore—too many migras, too many pollos, too many searchlights and helicopters," he said. "So I wait."

Since June 100 additional agents have been transferred to the California border by the United States Immigration Service, increasing its staff along the 70-mile stretch to 456 men. About 300 of the agents are concentrated opposite the Tijuana area.

The "pollero" guides and their agents, known as "coyottes," who solicit the border jumpers, were reported by Richard Brannick, president of the National Border Patrol Council (A.F.L.-C.I.O), to be "guaranteeing" their clients a means of foiling the attempt by President Carter to set a retroactive cutoff date of Jan. 1, 1977, in his amnesty plan.

The fraudulent documents purport to show that the illegal aliens were employed American residents before last January, entitling them to second-class amnesty for five years.

Carter's Amnesty Proposal

Under President Carter's proposal, permanent legal alien status would be given to illegal aliens who have lived continuously in the United States since Jan. 1, 1970, and temporary legal alien status, for five years, to those who entered the United States between that date and Jan. 1, 1977. Aliens granted permanent status would be eligible to begin the five-year process of obtaining United States citizenship.

Aliens entering this year would be deported if apprehended. In addition, Mr. Carter proposed to stem the flow of illegal aliens from Mexico by increasing surveillance along the border and by imposing strong civil penalties on employers who hire illegal aliens.

In the effort to circumvent the Jan. 1 cutoff date, American immigration officials reported, several print shops in Tijuana and Los Angeles were believed to be working around the clock to turn out counterfeit credentials.

As much as $800 or $1,000 is being asked for fake papers showing American residence before 1970, which would enable the new illegal aliens to claim permanent resident status, a Mexican official said.

Warning About Barrier

The authorities say that "polleros" and "coyottes" operating among the migrants here are warning the bewildered and frequently illiterate "campesino" farm workers from the interior that once the Carter proposal becomes law, the Americans will erect an impenetrable barrier along the border, bringing illegal crossings virtually to a halt.

So great has Tijuana's crush of migrants become that many of them are trudging eastward, hoping that it will be easier to make their way into California across the less heavily guarded mountains and desert areas around Mexicali, El Centro and as far east as the Arizona border.

Henry Felchin, chief agent at El Centro, 100 miles east of here in the Imperial Valley where the border's desert sands register a blistering 180 degrees in summer, said that the intensified Border Patrol activity opposite Tijuana had forced many border jumpers into his sector, particularly the Mexicali-Calexico area.

A.A. Hysette, patrol chief, also reported large numbers of the migrants congregating near the San Luis Rio Colorado crossing, 19 miles below Yuma, Ariz. A similar report came from Joseph Stanley, Border Patrol chief for most of southern Texas, who told of an unusually large number of women among the groups.

Part 2: Comparing Ethnic Groups and Nations

A. **Title: Four Cases**

Introduction:

Several of the activities in this ethnic heritage study unit have emphasized the importance of transnational ties in the maintenance of ethnic identity. In this activity participants will be exposed to a different dimension of transnational ethnicity—the fact that most societies have ethnic minorities. Are there shared problems and characteristics among ethnic groups regardless of where and when they exist?

Objective:

To collect similar data on four ethnic groups related to their existence within a national context.

Materials: "Readings" (Handouts 19 - 22)

Procedure:

Instruct the participants to read the four case studies and to jot down any similarities they run across among the four ethnic groups. For example: religious persecution, absence of political power, etc. Note also that the readings are relevant in a particular historical context and that recent political and social changes may have significantly altered the nature of the situation.

B. **Title: Comparing Cases**

Objective:

To compare treatment and positions of ethnic minorities in a cross-national context.

Materials: "Comparing Cases" (Handout 23)

Procedure:

Using the coding system identified on the handout, instruct the participants to place the numbers of the ethnic minority groups by the statements that apply to them. More than one ethnic group can be applied to a statement. Discuss the two questions with participants when all have completed the coding.

Readings 19-22 were taken from ISSUES TODAY, Vol. 2, No. 4, Oct. 15, 1969, "What Solutions for Dealing with National Minorities?", pp. 14-21. Special permission granted for reprinting by ISSUES TODAY, published by Xerox Educational Publications, ©1969 Xerox Corp.

HANDOUT 19

Reading

Northern Ireland

BELFAST, Northern Ireland–British troops moved into the battlefield of Belfast today after a night of terror and death, punctuated by the rattle of automatic weapons–and the flare of gasoline bombs.

To the south, the government of the Irish Republic [Eire] mobilized army reserves in readiness for a "peace-keeping operation."

Smoke hung heavily over this capital city, wafting from the charred remains of burned-out homes, factories, and stores, with occasional shots still to be heard.

And the back streets gave all the appearance of preparation for another night of battle unless–as was possible–the government imposed a curfew.

Six persons were reported killed–one of them a nine-year-old boy–in fighting here and in the nearby city of Armagh. No policemen were killed, but dozens were listed among the hundreds of persons injured. . . .

Reports of this kind drew a grim picture of imminent civil war in Northern Ireland from mid-August into early this fall. Ireland had had its "troubles" last October and for nearly every year of the last five decades, but none so ominous as this year's riots.

What began as the regular annual parade of Protestants on August 12 soon degenerated into bloody battle. Northern Ireland's Roman Catholic minority–comprising more than one-third of the province's 1.5 million inhabitants–rose in violent protest. Catholics built street barriers against the Protestants, gasoline bombs were hurled, and buildings were set afire.

Catholic and Protestant versions of who started the fighting differ. What is certain, though, is that the long-smoldering fear and distrust on both sides have not been settled in the nearly 50 years since Britain "settled" the Irish partition.

Northern Ireland, or Ulster, is made up of six counties separated from the rest of Ireland by an act of the British Parliament in 1920. Eight centuries of bitter conflict lay behind the act that finally gave Catholic Eire its path to independence, and Northern Ireland's predominantly Protestant population a close tie to the British crown.

Throughout the history of the struggle, religion has been mixed with politics and pride of heritage.

"But there is no need," writes Professor James Eayrs of the University of Toronto, "to invoke the supernatural to explain the ills of Ireland and the ills of Ulster. Those ills are the world's ills in microcosm.

"These are the people who have survived genocide, in the exact sense of an abused term. 'I burned all along the lough [lake] within four miles of Dungannon, sparing none, of whatever quality, age, or sex. Besides many burned to death, we killed man, woman, and child, horse, beast, and whatsoever we could find."

"So records, with no evident contrition, Lord Deputy Chichester [forebear of the present Prime Minister of Northern Ireland] of his colonizing mission of the 17th century. Catholic Irish were systematically slaughtered to make way for English and Scottish Protestant settlers."

But a Catholic minority survived and grew. Their leaders had fled to Europe after defeat by William of Orange at the Battle of the Boyne (1690). The Catholic minority sank into poverty, ignorance, and disease that caused a 19th-century French visitor to exclaim: "I have seen the Indian in his forests and the Negro in his chains; and I believed, in pitying their plight, that I saw the lowest ebb of human misery; but I did not then know the degree of poverty to be found in Ireland!"

Added to this after the "settlement of 1920" were economic and social discrimination. A government commission, set up to determine the causes of this August's riots, found that the minority's claims were justified: Civil rights were violated.

The commission found that the dominant Unionist (Protestant) party had deliberately set voting boundaries to lessen Catholic political power, favored Protestants in government jobs, and "manipulated" public housing.

Catholics, it was admitted, had been victims of police misconduct, especially by the hated "B-Specials"–an armed, volunteer, thoroughly Protestant force.

The current problems of the Catholic minority in Northern Ireland have raised basic questions about national policies toward minority populations. Should a nation's majority impose its will on the minority? If so, to what extent is such imposition justified? How far may a nation's minority go in preserving its traditions without diminishing national unity? Where does minority "identity" end and minority loyalty begin?

HANDOUT 20

Reading

Armenians

For nearly 30 years Turkey gave the world an illustration of government by massacre. . . . Through all these years the existence of the Armenians was one of continuous nightmare.

"Their property was stolen, their men were murdered, their women were ravished, their young girls kidnapped and forced to live in Turkish harems. . . . On April 15th [1915], about 500 young Armenian men of Akantz were mustered to hear an order of the Sultan; at sunset they were marched outside the town and every man shot in cold blood.

"This procedure was repeated in about 80 Armenian villages in the district north of Lake Van, and in three days 24,000 Armenians were murdered in this atrocious fashion."

So wrote Henry Morgenthau, U.S. Ambassador to Turkey during World War I.

The Turks and the Armenians had clashed dozens of times since the armies of Mohammed conquered the land in the 17th century. Armenians had been massacred in large numbers in 1894, 1896, 1905, and 1909. But it was certain events of World War I that brought on the worst Turkish wrath against that empire's minority Armenian population.

When World War I broke out in 1914, Turkey sided with the Central powers led by Germany. The Armenians sympathized with Russia, which fought on the Allied side led by Britain. In the winter of 1914-15, the proud armies of Turkey suffered a crushing defeat by Russia in the Campaign of the Caucasus.

The humiliating defeat roused bitter resentment among the Turks, who claimed that many Armenians had fought with the Russians. The Turkish government then drew up this proclamation in 1915:

"Our fellow country
who form one of the rac
Ottoman Empire, having
gation, for many years p
of a nature to disturb th
brought about bloody h
to destroy the peace and
man State, and as they h
themselves to their mort
to the enemies now at w

"Be it known that ot
pelled to adopt extraord
for the preservation of d
country and for the well
of the existence of the A

"Therefore, as a mea
the conclusion of the w
be sent away to places w
pared in the *Vilayets* [in
tration camps] of the in

The Armenians were
their homes; not to do s
"severe enforcement." T
tation had begun.

"The full story of th
Atlantic Monthly report
"will never be written, t
largely with suffering th
lessness that is incredibl
however, that under the
ures, the Armenians hav
from the shores of the E
southward as far as the

". . . At Anatolia Co
forced the great gates of
every door. They entere
Americans and took aw
The men, bound with ro
the Armenians,
lements of the
der foreign insti-
adopted false ideas
blic order and
nings and attempted
urity of the Otto-
presumed to join
emy, Russia, and
ith our State.
overnment is com-
y measures both
and security of the
and continuation
enian people.
to be applied to
he Armenians shall
n have been pre-
ment or concen-
or."
n five days to leave
as punishable by
Armenian Depor-
portation," *The*
n November of 1916,
use it deals so
indescribable, heart-
he central fact is,
text of war-meas-
en driven *en masse*
Sea and Marmora
an desert.
gendarmes
and battered down
en the homes of
very Armenian. . . .
were driven in one
direction, the women and young children in another. According to the testimony of the gendarmes, all the men were killed."

Three basic reasons have been given for the Turkish policy toward the Armenians. The first is that the Turks feared a government takeover by the large Armenian minority. The second, as *The Atlantic Monthly* described it, was "race-jealousy."

The Turks had gone to Armenia as conquerors, and they kept their supremacy by force. The Armenians according to *The Atlantic Monthly* report, "were an ancient and civilized people, with an organized society which the Turks, in long centuries, have never been able to approximate: an enterprising race. . . . In spite of savage repression, they became the leading merchants, traders, lawyers, and doctors of the country."

The third underlying cause of Turkish policy was religion. The Ottoman Empire was officially Moslem, and minorities of other faiths were regarded at best as infidels. Many young Turks regarded the Christian Armenians as spies and potential traitors because of their faith.

News stories of the atrocities aroused worldwide sympathy for the Armenian cause. Especially cited as an example of calculated atrocity was a French journalist's report that the Turks were using sabers instead of bullets to kill their victims—because bullets were too costly.

Ambassador Morgenthau, summing up results of the Armenian Deportation, estimated that "at least 600,000 and perhaps as many as one million" Armenians were killed.

HANDOUT 21

Reading

Cyprus

Separatism:
Step to Partition,
Civil War, or Unity?

"I would rather have dinner with a snake than a Turk."

With these words, writes H.D. Miller of *The National Observer*, "an otherwise balanced and intelligent Greek Cypriot demonstrated the kind of communal hatred in this troubled island"–Cyprus.

The third largest island in the Mediterranean (about three-fourths the size of Connecticut), Cyprus is a republic in which Greek citizens outnumber Turks by nearly five to one. During the last 50 years, Greek Cypriots have pressed for *enosis*, or union, with Greece. The Turks have fought fiercely against being further enveloped in Greek control.

Despite their numerical superiority, though, the Greeks of Cyprus today find themselves in the role once filled by the Turks. Turkish Cypriots were once forced to live in ghettos under close government supervision. Now they are free to roam the island, while the Greek Cypriots are barred from entering major Turkish Cypriot areas.

The unusual move followed action by Archbishop Makarios, President of Cyprus. Yielding to international pressures after threats of a Turkish invasion late in 1967, President Makarios removed roadblocks from around Turkish Cypriot areas.

The aim was to lower tensions. The government also stopped searching Turkish Cypriot buses for weapons and possible troublemakers. A ban on sale of "strategic goods" to Turkish Cypriots was lifted. This meant that for the first time in five years the Turks could buy home building materials.

But the Turkish Cypriots did not take down their barricades. Sandbags and other defenses remain around their communal areas. And by law, no Greek Cypriot can enter the Turkish Cypriot section of Nicosia, the island's capital city.

Greeks are also barred from using the main road from Nicosia to Kyrenia, a northern port and beach resort. This means that the minority Turks can use their new freedoms for business and pleasure, while the majority Greeks can only bite their lips in frustration.

"We won't press them," said one government official. "We will wait."

The new government policy is based on hopes that Cyprus can find unity without pressure–or invasion–from either Turkey or Greece. Recent installation of a military junta in Greece has raised new fears that Athens might decide to "liberate" the island, and neither the Turkish nor the Greek Cypriots want that.

What the Turkish Cypriots now want puzzles the Greek majority. But there are fears, too, that the radical Turks may want eventual union with Turkey. The quiet maintenance of street barriers is seen as a sign of resistance aimed at long-range goals.

"The intention may be to maintain a separatist psychology among Turkish Cypriots," one Greek Cypriot official said, "to assist in the formation of a separate economy for the day they return with demands for partition of the island."

Or, another official adds, for the day when a final showdown–meaning civil war–can be fought.

HANDOUT 22

Reading

Spain

From his white, red-roofed house in the green hills ringing Spain's Bay of Biscay, a Basque fisherman tugs at his soft, flat cap and studies the Mediterranean.

The tuna fleet did not go out today. It is a religious holiday, but the proud Basque fishermen are not eager for holidays. For centuries they have lived from the sea or from their sheep herds, sparing little time from dawn to dusk for leisure. They are a sturdy race.

Today the Basque fisherman speaks in anger. He points to an official sign listing tides, weather, and fishing conditions.

"There are 18,000 people in this town," he says, "and virtually all of us speak Basque. Yet those signs are required to be written in Spanish."

Resentment toward the Spanish government runs high in the four Basque provinces bordering southern France. In the Basque port towns and sheep country, the government controls are tightest. It is there that the hated Spanish Civil Guard exercises its strictest enforcement. It is there that Basque resistance flares most often.

In the coastal town of Bermeo last November, the Civil Guard garrison had to take on the role of occupying troops. The cause was one of those rare Basque holidays.

Thirty-five busloads of Basques had arrived from nearby villages. The government had just decreed that climbing Mount Aitxagorri was illegal. To the Basques, mountain climbing is part of their community celebrations, a way of showing their cultural traditions.

The busloads of Basques started dancing in the town's main square, jigging to drums and the shrill *xistu*, a traditional pipe used to accompany Basque songs. Civil Guard troopers tried to stop the dancers. A riot began.

At the height of the fighting, one of the Basques released a monkey so that all could see it. The monkey was dressed in a green uniform and black three-cornered hat—just like the Civil Guards. The guards ran down the monkey and shot it.

When the dead monkey was turned over, his green jacket rose to show a sign sewn on the seat of his pants. The sign said, "This is how the Civil Guard will die."

The Basques want political freedom. Some of them demand regional autonomy, or even independence from Spain. Bigger, better fed, and generally better educated than other Spaniards, the Basques want to preserve their ethnic identity. And they don't like the dictatorial ways of the Spanish government.

"We cannot carry Spain on our backs indefinitely," a Basque nationalist said. "The Castilians and the Andalusians are primitive, and they are not really ready for democracy. As long as we are tied to them, we will have to endure their backward dictatorship."

The government's response has been swift and harsh. Hundreds of Basques have been arrested and imprisoned. Others have been forced into exile. All Basque nationalist gatherings and traditions are banned.

But the Basques, whose ancestors may have been Spain's original Iberians from North Africa, mock other Spaniards in their guttural, complex language. Basque men are proud of their muscles, and strenuous exercise is a Basque tradition. They are equally proud of their singing.

"Three Basques," a regional saying goes, "are a choir."

The sounds from Basque country in recent years, though, are far from musical. Angry demands for social justice are founded on centuries-old grievances with Spain.

The Basques originally submitted to Spanish rule on condition that their local rights would be respected. But, since the early 1800's, Basque rights have been chipped away one by one. When Generalissimo Francisco Franco took over Spain in the 1930's, he ended most Basque rights.

The final blow was to forbid the Basques to collect their own taxes locally. This seemed to many Basque nationalists to toll the end of Basque political and cultural identity—in favor of what they considered an inferior central Spanish government.

The result was formation of a radical Basque nationalist movement called *Euzkadi ta Azkatasuna* (ETA), which means The Basque Nation and Liberty. The ETA has been linked to many terrorist acts, including the murder of Civil Guards.

Spain's government-controlled press has published lurid stories of ETA acts; and the government, acting under emergency powers, has kept the Basques virtually under martial law.

This has had the effect of rousing otherwise indifferent Basques to action against the government. Many Basques, now firmly against any cooperation with the central government, admit they disapprove of the ETA. But they see the ETA as the only effective way of resisting.

A Basque priest who allowed the Basque national anthem to be played in his church explained to his parishioners:

"You may be surprised at hearing the national anthem here. But when only one political viewpoint is allowed in the street, the church should be a place of freedom."

HANDOUT 23

Comparing Cases

Instructions:
Using the following coding system, place the numbers of the ethnic minority groups by the statements that apply to them. More than one can be applied to a statement.

1–Catholics in Northern Ireland
2–Armenians in Turkey
3–Turks in Cyprus
4–Spanish Basques
5–Blacks in the United States

_____ have been past victims of genocide

_____ were militarily conquered

_____ are numerically smaller than the majority of the country

_____ are ethnically different from the majority

_____ are socially separated from the majority

_____ are economically poor compared with the majority

_____ are religiously different from the majority

_____ live in areas separate from the majority

_____ speak a different language from the majority

_____ have their own distinct political party

1. Which of the above items are most commonly shared among the six ethnic groups?

2. Which of the above items do you think are the biggest contributing factors to ethnic discrimination? Can you explain why?

Activity 15

How Important is Ethnicity to Me? A Reexamination

Introduction:
As a concluding activity in this project you are asked to reassess the place of ethnicity in your identity.
Objective:
To reassess the place of ethnicity in your life given your study of ethnic heritage.
Time: 15-20 minutes
Procedure:
Answer the following questions based on your present feelings about your ethnicity:

1. I am a person with a strong ethnic identity. **Agree** **Disagree**

   My feelings about my ethnic affiliation have changed/not changed since we began this program because

2. My family ethnic ties are important to me. **Agree** **Disagree**

3. The emphasis on ethnic groups and on differences among peoples is dangerous. I feel we should all try to forget our cultural and ethnic differences and recognize ourselves as Americans first.
   Agree **Disagree**

   Explain your answer.

4. I feel that participating in events, practicing customs, and keeping my ties to my ethnic group have nothing to do with my being or not being a good American.
   Agree **Disagree**

5. Throughout the course of this program I have become more aware of my own ethnicity and would like to find out more. **Agree** **Disagree**

6. The subject of ethnicity is **NOT** important to me at this time.
   Agree **Disagree**

Evaluation Questionnaire

AFS is interested in receiving your comments regarding the materials in this project. Please fill out this questionnaire and return it to the address below.

1. Which of the activities and filmstrips in "Made in U.S.A.: Project Ethnic Heritage" did you find most useful? Explain.

2. Which of the activities and filmstrips did you find least useful, and why?

3. What suggestions or additions do you have for improving this package?

4. Other comments:

Please mail to:

Program Development Department
AFS International/Intercultural Programs, Inc.
313 East 43rd Street
New York, New York 10017